

ORIGO ORDINIS CARTVSIENSIS.

Iusto dei iudicio accusat^r sum. Iusto dei iudicio indicatus sum. Iusto dei iudicio cōdemnat^r sum.



Ece elongavi fugiens / et mansi in solitudine. *Plal. 54.*



Ep^s vidit in somnio dñm in solitudine sibi habitaculū cōstituere



Bruno & socij ei⁹ cadūt ad pedes episcopi petentes sibi dari locū.



Episcop⁹ stellis sibi ducātū prebentibus / ostendit ipsis locum.



In loco eis demonst^rato / edificant.



Cartusia cōstructa in cellis contemplant.



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The Consuetudine of Guigo I
5th Prior of the Carthusian Order

Introduction

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen

It had not been my intention to publish this translated paper of *Le Consuetudini di Guigo I*, having failed to ascertain the name of the original author and therefore only translated the paper to be used within our Order, *The Hermits of Saint Bruno* as we follow this first Rule written by *Guigo the 5th Prior of La Grande Chartreuse*, the motherhouse of the Carthusian Order.

Having been aware that few current academic papers exist on the subject of the Carthusian Order especially its liturgy and Rule, I was persuaded to publish acknowledging that this is not a work originally written by me but only translated from Italian to English. I wish to acknowledge the “Italian translation Author” should he make himself known, and therefore will be able to add his name and perhaps have the opportunity to apologise for my rudimentary translation of a work that I find invaluable. My only excuse can be found in the old Italian adage of “*Traduttore, traditore*” [Translator Traitor], I’ve been away from my homeland for 30 years and also the challenges faced in the process of translating is the rendering of meanings conceived in the source text as closely as possible in the translated text. This process is complex and has made regard translation as an impossible exploit since it can never be totally equivalent to the original.

I would be remiss if I did not also acknowledge with gratitude **His Excellency Bishop Alistair Bate OSB (csr)** for allowing me a continuation of my vocation as a Hermit and thus making this translation possible. I also owe a great debt of gratitude to:

His Grace Mons. Angelo Casali, who so swiftly removed my translators block mid translation on a certain Liturgical phrase common in Italy but unheard of in English. **Dr., Prof. James L. Hogg** of **Institut für Anglistik und Amerikanistik, Universität Salzburg, Austria & Analecta Cartusiana** for sending so many books to our Hermitage Library and for his kind words of encouragement. **The Librarian at Blackfriars University of Oxford**, for sending me some digital notes that have proven to be extremely useful. I’d also like to thank the **Universitätsbibliothek Basel** for making the original copy of the *Statuta ordinis cartusienensis* by Guigo [*Impresa Basilee* 1510] available in digital format.

Whilst I have made every effort to be accurate in my translation errors do occur and I hope that if any errors are noticed that they would contact:

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On the feast of St. Polycarp Bishop and Martyr 2018

Dom Ugo Maria ESB (csr)

St Mary’s Hermitage

Prologue¹

1. To our friends and beloved brothers in Christ, the priors Bernardo di Portes, Umberto di Saint-Sulpice², Milone di Meyriat and all the brothers who serve God with them, Guigo, called to be prior³ of Certosa, and the brothers who are with him: eternal salvation in the Lord!
2. Obeying the commands and advice of our beloved and most revered father Hugh, bishop of Grenoble⁴, whose will we have no right to resist, we proceeded to write, and to deliver to memory - something that your love has required more than once to be done - the customs of our House. We have neglected this work for a long

¹ For them we can already see the "Consuetudini della Certosa", edited by E. ARBORIO MELLA, in *Regole monastiche d'occidente. From Agostino to Francesco d'Assisi*, Bose 1989, pp. 145-207, from where I've obtained some of the expressions. For notes, I've relied on M. LAPORTE, in *Aux sources de la vie cartusienne V-VIII. Sources des Consuetudines Cartusiae*, In Domo Cartusiae 1975, 1967, 1970, 1971. Text in GUIGUES I^{ER}, *Coutumes de Chartreuse*, par un Chartreux [M. Laporte], Paris 1984 (*Sources Chrétiennes* 313). For a collocation of the spiritual and monastic message of Guigo's customs in the context of tradition, reference to § 17 of the introduction to this edition, "*Les sources des Coutumes de Chartreux*", *ibid.*, Pp. 65-88. Various dates have been proposed for this writing: e.g. A. WILMART placed it between 1115/1116 (*Recueil des Pensées du Bx, Guigues*, Paris 1936, p.40, No. 2); M. LAPORTE between 1121 and 1128 (*Aux sources* I, pp. 53-62 and GUIGUES I^{ER}, *Coutumes de Chartreuse*, pp. 16-17); JAMES HOGG around 1127 (*Die ältesten*, p.18); and J. PICARD in 1127/1128 ("*La chronique 'Quae in posterum' de Bernard d'Ambronay*", page 30, and See: ID., "*La liturgie cartusienne*", page 289).

² Saint-Sulpice was a Benedictine monastery of Cluniac observance whose prior, Umberto, felt strong sympathies for the Carthusian lifestyle. This community was then in a period of transition as regards the definition of its observance and the Carthusian Way was seriously taken into consideration. Umberto was among those who asked Guigo I to roll out the *Consuetudines Cartusiae*, which were sent by him in 1128. In the years 1130-1140, however, the community decided to join the Cistercian order, in the filiation of Pontigny. At the time when Guigo wrote there were also other Carthusian houses, which are not mentioned here: La Sylve-Bénite (1116), Durbon (1116) and Les Écouges (1116).

³ See: 1 Corinthians 1:1.

⁴ Hugh was born in Châteauneuf, near Valence, around 1052 and studied in Reims, where he was a pupil of Bruno. In 1079 he was certainly a canon of the Church of Valence, and then he became a close friend with Hugh of Die, legate of Pope Gregory VII for the Gauls and future archbishop of Lyon. In 1080 he was named bishop of the Church of Grenoble. A convinced supporter of the Gregorian reform, he immediately entered into conflict, due to this, with the chapter of the cathedral. In June 1084 he welcomed Bruno and his companions and led them to the solitary place of Chartreuse. He then urged Guigo to roll out the *Consuetudines of Chartreuse*, he approved the work of correcting the Antiphonary, and until his death (1-4-1132) he offered assistance and protection to the Carthusian monks. At the end of his biography, Guigo narrates that even in the midst of many tribulations he always showed "against the Chartreuse and his unworthy ... prior, a special love, never failing him, even in such great suffering, a remembrance of them" (VI, 32).

time, for motives that seem reasonable to us. In fact, we were of the opinion that in the letters of Blessed Girolamo⁵, in the Rule of Blessed Benedict⁶ and in all the other writings of undisputed authority, almost everything contained here is what we usually observe in our monastic life. Furthermore, we did not consider ourselves to be in the least worthy of being able to complete a similar undertaking.

3. To this was added the awareness that the kind of life with our humility is more suited to being taught than to teach⁷, and that it is safer to proclaim the goods of others than their own, as the Scriptures say: «Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.»⁸, and as the Lord also commands in the gospel: "Take heed that you do not your justice before men, to be seen by them..."⁹.

4. However, since we must not resist prayer nor authority, and also charity, of such persons, with the Lord's help we will say what he himself will grant us, starting from the most worthy part, that is, the Divine Office, with regard to which we find ourselves in deep accordance with the other monks¹⁰, above all for what concerns the regular psalmody.

End of the Prologue.

⁵ Guigo knew the letters of Jerome very well, since he himself claims to have made a collection (see Letter to the Certosini of Durbon, in I PADRI CERTOSINI, *Una parola dal silenzio*, Qiqajon, Magnano (BI) 1997, pp. 104-107).

⁶ Guigo in the *Consuetudini* explicitly quotes Benedict in 38.1 and 80.11. Numerous, are the references made, more or less literally, to his Rule during the course of the text (duly reported in the footnote). On the question of a possible relationship between the life of the Carthusians and the *Rule of Benedict* see the extensive study by M. LAPORTE in *Aux sources* II, pp. 101- 195; J. DUBOIS, *Les institutions monastiques au XIIe siècle*, pp. 223-225, and JAMES HOGG, *The Carthusians and the "Rule of Benedict"*, pp. 281-318.

⁷ CIG. also GUIGO I, *Meditationes* 190: "Try to be taught rather than to teach". Moreover, in *Regula Benedicti* 6,6, it is written: "Speaking and teaching belong to the teacher, while the disciple is suited to silence and listening".

⁸ Proverbs 27:2. See also GUIGO I, *Meditationes* 18.20.288.

⁹ Mat. 6:1

¹⁰ See, for example, *Regula Benedicti* 19: 1-2: "We believe that the divine presence is everywhere and that "the eyes of the Lord are looking on the good and the evil in every place" (Prov. 15:3). But we should believe this especially without any doubt when we are assisting at the Work of God."and 43: 3: "Let nothing, therefore, be put before the Work of God."

1. The Divine Office¹¹

1. Thus, from 1st November to the Octave of Pentecost, every day, except on the solemnity of twelve readings¹², we recite three readings with three responses¹³, with this attention: that if, in these months, the 1st falls before Thursday, we begin the responses and the prophets on the preceding Sunday, and on the Monday and the following days we read the three readings with the responsories from the same books.
2. If, on the other hand, the 1st falls on Thursday or after Thursday, we begin the same prophets with the respective responsories on the following Sunday, and on the days between the 1st and Sunday we spend our time: one with three readings, for the martyrs¹⁴, the other with a single reading.

2. Again, on the same subject

1. On the Sabbath preceding the first Sunday of Advent we interrupt the commemoration of the Cross until the Monday after the Octave of Easter, and that of the Madonna until the first day after the octave of Epiphany.
2. On the aforesaid Sunday, ending *Ezekiel* and the twelve prophets - *Daniel*, in fact, we read it in the refectory - we begin with *Isaiah*, which will last us until the Christmas Vigil. Throughout this period we use chapters, verses and prayers that

¹¹The first 8 chapters of the *Consuetudini* deal extensively with the liturgy that was then celebrated in the Charterhouse. Not everything has been maintained, even if it can be said that the substance has remained unchanged: the Office, the scanning of the times (liturgical or not), Feasts, etc., have remained almost unchanged.

¹² These were liturgically more important days, for which the night office provided twelve readings, most of which were taken from the church fathers. These days were distinguished according to two methods of ritual, one simpler, the other more solemn. Initially, however, the Carthusians had conformed to the same use of secular churches, which included, for the major feasts, only nine readings. Later they adopted the Benedictine practice, which included twelve. The adoption from the Benedictine use dates back to the Priorship of Giovanni di Toscana (Oct. 1101 - 7 Oct. 1109).

¹³ See: *Regula Benedicti* 9: 5.13

¹⁴ This remark is to be understood in reference to all the months from November to the Pentecost Octave (Privileged Octaves of the First Order). In particular, on November 2nd there was the feast of St Eustace and his Companions Martyr.

are suitable for Advent, and we do not sing the *Gloria in excelsis* until the first Mass of Christmas.

3. The antiphon *O Sapientia* with the other six and the antiphons of morning praises are begun so that they end the day that precedes the eve of the Vigil of the Nativity of Our Lord.

4. Every Sunday during Advent, in the morning praises, are adorned with their own responses and antiphons. Even on other days, however, at the *Magnificat* and the *Benedictus* we always say the antiphons of Advent.

3. Again as above

1. On the Saturday of the fast on Ember Days¹⁵ we sing in the church, following, the Sext and the Mass - with five readings excluding the epistle - and then Nones. We do the same on other [fast days] of the same type, with the exception of the first month¹⁶, when because of Lent we celebrate the Mass after Nones; on Saturdays between the Octave of Pentecost, during which we celebrate it between Terce and the Sext; and of the seventh month, we celebrate it after the Sext, postponing Nones, which we say in cells after sleep.

4. Again as above

1. From 2 January until Septuagesima¹⁷ we read the Letters of Blessed Paul.

2. From the day following the Octave of Epiphany to the Septuagesima, we say the ferial responsories, beginning with the *Domine ne in ira tua* on the first Sunday after the Octave.

¹⁵ Thus the three days of fasting and penance were called (Wednesday, Friday and Saturday) at the beginning of each of the four seasons of the year, to ask for God's blessing upon future harvests and to thank Him for those that had already occurred. In 1078 Gregory VII had fixed the spring ones in the first week of Lent and the summer ones during the Octave of Pentecost.

¹⁶ In the Middle Ages the year began on different days depending on the different regions and epochs. Guigo takes the start date as of March 25.

¹⁷ In the Carthusian liturgy (as in the Roman one before the Second Vatican Council) with Septuagesima it is still indicated as the third to last Sunday of Time after Epiphany (which corresponds to Ordinary Time before Lent in the Roman rite). It falls approximately seventy days before Easter.

3. On the Saturday that proceeds the first Sunday of Septuagesima we say the *Alleluia* only until Vespers¹⁸, and resuming in the same manner at the Mass on Holy Saturday.
4. From that Sunday, until Passion Sunday of our Lord (*Passiontide* or *Palm Sunday*), we read the *Pentateuch*¹⁹ both in church and in the refectory, singing, on the first Sunday, the responsory *In principio* and on other Sundays the customary responses.
5. At the beginning of the fast²⁰ we change the chapters of night and day and the Orations, we sing Sext in church, the Mass and Nones.
6. On this day we cover the crosses, which are discovered again at Parasceve²¹.
7. Before the beginning of Mass, after the penitential act²², the presbyter is offered the ashes that are to be blessed. After he has blessed them and Asperges them with holy water, everyone, kneeling according to their order in front of the presbyter, received it, while he said: "For dust thou art, and into dust thou shalt return", and all the others sing the antiphons *Exaudi nos Domine* and *Iuxta vestibulum*. At their cessation, the presbyter adds the *Dominus vobiscum* and the *Concede nobis Domine* prayer. For the following two days we celebrate Mass at the same time.
8. The following Saturday there is no Mass.
9. On this Saturday we change the chapters of Sunday at Vespers.
10. On the festive days of Lent and Advent, first, we say the chapter *Domine miserere nostri*.

¹⁸ This use was established by Pope Alexander II (1061-1073).

¹⁹ This term indicates the first seven books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges. The latter sometimes also includes the book of Ruth which we actually read during this period. The practice of reading Pentateuch during this period was already used by the Cluniacs, the Cistercians and the Canons of the Order of St. Rufus.

²⁰ That is on Ash Wednesday.

²¹ Good Friday in the Charterhouse is still called «*Parasceve*». [*Parasceve* day of preparation or day before the Sabbath, specifically with reference to the original Good Friday (*Vetus Latina*, *Vulgate*, e.g. *Mark 15:42*), Good Friday in the liturgical calendar, ancient Greek παρασκευή preparation.]

²² Lit.: "after confession". This is the Confiteor, which, according to a typical Carthusian practice, was sung on the tone of the readings.

11. From the following Monday until the Lord's Supper²³, every day, after the first office, we recite the seven psalms²⁴ with the litanies in our cells, except on the feasts of twelve readings²⁵.
12. Every day we sing in church Nones, the Mass with the preface of Lent and Vespers, if there are enough presbyters and if those who are there are not impeded for some reason.
13. On Passion Sunday we change the chapters and interrupt the customary suffrages, until the Monday after the Octave of Easter. From this day until the Mass [of the Lord's Supper] we read Jeremiah, part in church and part in the refectory because of the briefness of the nights. We do not say the *Gloria Patri* during this period of time, in the Invitatory, in the Responsories and the Introit, unless there is a Solemnity of twelve readings.
14. Of the Feasts of three readings we make a remembrance.
15. On the Saturday preceding Palm Sunday we do not say Mass.
16. At Vespers [of this Saturday], the chapter *Hoc sentite*. The responsory *Fratres mei* up to the [the Lord's] Supper.
17. On Palm Sunday, after it was sung Terces, the presbyter having vested himself in a chasuble and after the penitential act, the presbyter blesses the branches, Asperges them with the holy water and offers them to everyone; whilst the *Collegerunt* antiphon is sung. Followed by the *Dominus vobiscum* and the *Omnipotens, sempiter Deus*.

²³ This is Holy Thursday. Use of the names "Maundy Thursday", "Holy Thursday", "Shere Thursday" and others is not evenly distributed. What is the generally accepted name for the day varies according to geographical area.

²⁴ These are the seven Penitential Psalms: Psalm 6 – *Domine, ne in furore tuo arguas me. (Pro octava)*. (O Lord, rebuke me not in thy indignation. (For the octave.)) . Psalm 31 (32) – *Beati quorum remissae sunt iniquitates*. (Blessed are they whose iniquities are forgiven.). Psalm 37 (38) – *Domine ne in furore tuo arguas me. (in rememorationem de sabbato)*. (O Lord, rebuke me not in thy indignation. (For a remembrance of the Sabbath.)). Psalm 50 (51) – *Miserere mei, Deus, secundum magnam misericordiam tuam*. (Have mercy on me, O God, according to thy great mercy.). Psalm 101 (102) – *Domine, exaudi orationem meam, et clamor meus ad te veniat*. (O Lord, hear my prayer, and let my cry come unto thee.). Psalm 129 (130) – *De profundis clamavi ad te, Domine*. (Out of the depths I have cried to thee, O Lord.). Psalm 142 (143) – *Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua*. (Hear, O Lord, my prayer: give ear to my supplication in thy truth.)

²⁵ Still today the Carthusians during the Feast of Lent say penitential psalms (see St. 6.47.24).

18. If the Annunciation or the Feast of St. Benedict²⁶ occur after the Wednesday of this week, then we will not make any Remembrance of then.
19. On the day of the [Lord's] Supper we make a Feast and let us be content, like the clerics, with nine readings. At the *Benedictus* we turn off the lamp, imitating this small point as per the practice of the Church.
20. When at first we meet again; after the chapter we say Terce in our cells and everyone makes their own personal cleaning; there, moreover, we recite Sext. In the church we celebrate Nones, the Mass and Vespers.
21. During the Mass an entire host of the Lord's body is kept by the presbyter Which is then consumed at the Parasceve.
22. After our meal, everyone - as far as possible - monks and laity²⁷, we return to the chapter for the *Mandatum*²⁸. There all are washed, dried and kissed by the Prior or by the one to whom he has delegated the task; to him this is done by the one who is first in the order [of seniority]. Then, after everyone has washed their hands - it is the Prior who pours water - and a candle is lit, the gospel is read and everyone stands until the words "being set down again"²⁹.
23. From this point on we listen to the same reading seated, up to where we say: "Arise, let us go hence"³⁰. Then, preceded by the deacon, we go to the refectory, to listen, whilst sitting, what remains of the reading. Once this is finished, everyone is

²⁶ The Feast of the Annunciation was, as it is today, on March 25th, whilst the feast of St. Benedict is March 21st. It is moved in the churches Liturgical Calendar when that date falls during Holy Week or Easter Week or on a Sunday, see: Holweck, Frederick George (1907). *"Feast of the Annunciation of the Blessed Virgin Mary"*. Also see: Herbermann, Charles. *Catholic Encyclopedia*.1. New York: Robert Appleton Company.

²⁷ The term "laymen" refers to the *conversi* in the *Consuetudini* of Guigo.

²⁸ The term *Mandatum* (Commandment), taken from John 13:34 "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another", this traditionally indicates the washing of the feet.

²⁹ John 13:13 "Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you?"

³⁰ John 14:31 "But that the world may know, that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence."

brought by the attendants wine and, after the presbyter has given the blessing, we drink it and go out. After that, the altar is stripped.

24. On this day, after lunch or after the *Mandatum*, the brothers prepare the readings and the responses for the successive two days, since they will not return to the cloister until Saturday after dinner.

25. For the Compline we give the signal with the *bàttola*³¹.

26. At the Parasceve we kneel and say the *Miserere mei Deus*³².

27. In the course of all these three days let's say each of the Intercessions in silence.

For all Orations the prayer *Respice quaesumus Domine* is enough and we recite almost all the office according to the use of the clerics. Omitting all other works, we dedicate ourselves to the recital of the Psalter. The church is cleaned by the sacristan, with the help of the lay brothers. When the signal is given - a little later than usual - in their cells they say, Sext and Nones, meanwhile the presbyter gets vested. Once again by a given signal, we gather in church and celebrate the Office according to our practice. First there is a reading, followed by a tract and the oration *Deus a quo et Iudas*. Then, another reading and a tract. Then the Passion, without the *Dominus vobiscum*. Followed by prayers. After which, the presbyter takes off the chasuble, we remove our shoes and disalced, with veneration, we kiss the cross that the deacon offers us, saying internally: "We adore you, O Christ, and we bless you. Because by Your Holy Cross you have redeemed the world.". In the meantime the community will sing the Antiphon *Nos autem gloriari oportet* and the Responsorial's *Popule meus* and *Expandi manus meas*. After which, the cross is returned to the place from where it was taken, the priest, washing his hands and vesting again with the chasuble, receives from the deacon, while he intones the communion chant *Hoc corpus*, the chalice with wine and, above it, the body of the Lord. He arranges them on the altar, and after a short silence begins by saying:

³¹ Wooden tablet with one or more iron movable handles that, when stirred, announce the functions in churches of Holy Week days when the use of bells is forbidden (see Devolto-Oli) In another form, but with the same function, it is also called a "raganella" cog rattle.

³² This is Psalm 51 (50). DRA Ps. "50:1. Unto the end, a psalm of David, 2. when Nathan the prophet came to him after he had sinned with Bethsabée. 3. Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity".

*Oremus. Praeceptis salutaribus*³³. The *Agnus Dei* is not said, not even if its Holy Saturday. After the body of the Lord has been received from the hands of the presbyter, we recite Vespers two by two in a low voice.

28. On Holy Saturday we sing Sext and Nones in our cells, whilst the priest vests; we gather in church, there are four readings with three tracts and the abbreviated litany, we then commence a solemn Mass with three Kyrie Eleison, say the *Gloria in excelsis Deo*, two candles are lit, and we receive the kiss of peace. Though no incense is burnt. Having finished all this, the bell is rung, with great solemnity we sing Vespers according to monastic use.

29. On the Holy Day of Easter, between Matins and the Prime a Mass is sung with the usual degree of solemnity for Sundays, and two or three monks assist the presbyter. All the lay brothers present, as far as their offices permit, are then communicated.

30. At the principal Mass the community is to be communicated and also any lay brothers that were not previously communicate.

31. We spend these four days in great solemnity. Monday, Tuesday and Wednesday, at the Matin prayers, we light two candles and offer incense. The lay brothers retire on Wednesday³⁴. Thursday, Friday and Saturday, after singing Sext in church, we take our meal together. We absolutely do not celebrate any Feast of Saints during the first four days of the weeks of Easter and Pentecost; the following three days, on the other hand, if a Feast of three readings happens, we only make a Remembrance, if it is twelve, we do everything. The Pascal Responsories are sung for fourteen days.

32. For three weeks, up to the Ascension, we read the *Acts of the Apostles* and the *Canonical Letters* in their entirety, part in church and part in a refectory. Then from the Ascension, until Pentecost, only Revelations are read.

³³ This is the prayer that precedes and introduces the Our Father.

³⁴ That is, percase, they return to the house reserved for them, further downstream.

33. On Rogations Tuesday³⁵ we cook but we only have one meal.

34. During the Vigil of the Ascension we sing Sext and the Mass in church. We celebrate Ascension with great solemnity.

35. During the Vigil of Pentecost we say None and Mass in church, and the whole week is passed in the same manner as Easter, except for the fact that on Wednesdays and Saturdays we sing Sext immediately after the Mass, without an interval. This week, in fact, we make the fast of Ember Days know as the *jejunia quattuor temporum*³⁶.

5. Again as above

1. After this week [of Pentecost], the day on which a Feast occurs we begin the Books of Kings³⁷; the Responsories of these historical books, instead, we start on the following Sunday.
2. From 1st August to 1st September we read *Proverbs*, the *Qōheleṭ*, the *Book of Wisdom* and, if time permits the, *Sirach*³⁸.
3. From September 1st, *Job* for two or three weeks. For the two successive, *Tobias*, *Judith* and *Esther*.
4. From October 1st until November, the Books of the Maccabees.
5. During this entire period, from Pentecost until 1st November, one reading is enough, like the other monks, unless there is a Feast day.

³⁵ The word *rogation* comes from the Latin verb *rogare*, meaning "to ask", which reflects the beseeching of God for the appeasement of his anger and for protection from calamities. The "Major Rogations" or "Greater Litany", which are celebrated on April 25th, were processions that were originally intended to implore God's blessing for the crops, especially cereals and protect them from wheat rust. In the Middle Ages they had taken on a very strong penitential character. Then there were also the "Minor Rogations" or "Lesser Litany", also with a very strong penitential accent, aimed at asking God for protection against various calamities. The latter were traditionally celebrated in the three days preceding the Ascension.

³⁶ See note 15 above.

³⁷ With this denomination 1-2 Samuel and 1-2 Kings are indicated.

³⁸ *Proverbs*, *Qohelet* and *Sirach* here mentioned, are respectively named *Parabola*, *Ecclesiastes*, *Ecclesiasticus*.

6. For a Feast of three readings, then, let us never forget the reading of the historical books, except on the Christmas Vigil of the Lord, on the three days after the Feast of the Holy Innocents, during the weeks of Easter and Pentecost and during the Octave of the Assumption of the Blessed Mary.

7. [As proper parts] of a Feast [of three readings], therefore, only the invitatory, the verses, the responsories, the prayers and the morning Lauds are said; but also: first the Antiphon; Terce and Sext - if you eat only once - or only at Terce - if you eat twice -, The Antiphons, verses and prayers.

8. Not only during these festivals, but also in the periods from Christmas to the Octave of the Epiphany and from Easter to the Octave of Pentecost every day we add, to morning Lauds, saying *Dominus regnavit*³⁹.

6. Again as above

1. It should also be know that we do not make any processions for Solemnities, and that we do not conducting any transfers of Feasts or Vigils.

7. The Sunday office

1. Every Saturday, after None, we gather in the cloister to recall to memory the readings and other matters that are necessary⁴⁰.

2. And since, throughout the week, we keep silence in the cells, we confess our sins to the prior or those to whom he has been commanded.

3. If we need to start with ne Responsories, the at Vespers we will sing a long Responsory.

4. On Sunday, after the first hour, we hold the Chapter. Then, while the brothers return to their cells, and the day has a sung Mass - and if the presbyter or presbyters are not impeded by some suitable reason - the signal with the bell is immediately

³⁹ In this way not only is Psalm 92 indicated, but also the other Festive Psalms: 99, 62, the Canticle of Daniel (3, 57- 88a.56), and 148-149-150.

⁴⁰ Literally: "*lectiones et caetera necessari recolimus*". This is the so-called "*recordatio*" mentioned also in 9, 3 (see *infra* note 53).

made. Otherwise, it is in fact deferred until we say Terce. This gap of time, as far as weakness or needs are concerned, is dedicated to spiritual growth.

5. After this, the priest returns to the church at an opportune time and vests. The signal is sounded three times, then in the presence of everyone, the water is blessed.

The presbyter goes around Asperges the altar: then, before the altar, he Asperges the monks and, at the choir door, on the Converse brothers, whilst all the others sing the antiphon *Asperge me*. Returning to the Lectern, he adds the prayer *Ostende nobis Domine misericordiam tuam*, then the *Dominus vobiscum* and the prayer *Exaudi nos Domine sancte Pater*. After this we start Terce, which is followed by the Mass.

6. The *Gloria in excelsis Deo* is sung during all Solemnities, except in Advent and Septuagesima⁴¹.

7. The *Credo in unum Deum* is said both on Sunday and during all other Feasts, except during those of Confessors and Martyrs, and in the [first] three days of Easter and Pentecost.

8. After the Mass we bring holy water into the cells, and we take a short interval. Then, once the signal has been sounded, we return to the church and sing Sext; then we go to the refectory, to receive, at the same time, the food for the souls and that for the bodies⁴². After leaving the refectory, from November 1st until the Purification of Blessed Mary⁴³, we immediately sing None . From this day until Easter, the time we have between lunch and None is reserved for reading or other similar activities. Throughout the whole summer, it is concede for rest, hour shorter hour longer depending on the duration of the day.

9. After None we gather in the cloister to talk about that which is useful. During this interval of time we ask and receive from the sacristan ink, parchment, pens,

⁴¹ See *supra* note 17.

⁴² In fact, during the meal, the Scriptures are read. It's purpose, see the *Praeceptum* of Augustine 3:2: "When you come to table, listen until you leave to what is the custom to read, without disturbance or strife. Let not your mouths alone take nourishment but let your hearts too hunger for the words of God.", and the Rule of Caesarius d'Arles to the monks 9:2. Even today on Sundays and solemnities the day is marked by these assignation (see St. 6.46.22).

⁴³ This feast falls on February 2nd in the current calendar and has rightly rediscovered its Christological reference and is called The Presentation of our Lord Jesus Christ at the Temple.

chalk and books, both to be read and to be transcribed; and from the cook we receive vegetables, salt and other goods like that.

10. After the supper we receive, as beggars of Christ, a loaf of bread⁴⁴, and then we retire to the cells.

11. On all the Festivities of this kind we do more the same thing.

12. On Sundays that are during the Octaves of Christmas, Epiphany and of the Lord's Ascension we say Antiphons, Responsories, Verses and the first eight readings proper to such Solemnities; the other four readings are from the homilies of the Sunday Gospels. The Gospel after the *Te Deum laudamus*, the Antiphons at the *Benedictus* and the *Magnificat*, the prayer and the Mass are those of Sunday, but then we make Memorial of the Solemnities. The same method is used on the Sunday which is between the Octave of the Lord's Nativity and Epiphany, unless we also read the first eight readings of Sunday - drawn from the *Letters* of the Blessed Paul - we do not make Remembrance for Christmas.

13. Of Saint Sylvester we only make a Remembrance.

But now we believe that we must deal specifically with those Solemnities that we celebrate with particular dignity.

8. Still on the divine office

1. The Vigils, therefore, of All Saints, of Nativity of the Lord, Easter, the Ascension and Pentecost, of Saint John⁴⁵, of the blessed Apostles Peter and Paul, the Assumption of the Blessed Mary, during this period we only consume bread and water. The Mass, during summer is made immediately after Sext; during winter, instead, following None. We adorn the altar, light two candles at Vespers, at Matins, at Mass and then again at Vespers, and we offer incense.

⁴⁴ Literally: «tortas», a bread of unrefined flour.

⁴⁵ This is the Feast of the Nativity of St. John the Baptist, June 24th.

2. During the Vigil of the Lord's Nativity, in addition, to the morning prayers we do not genuflect. We say *Dominus regnavit*⁴⁶ and leave out the *Miserere mei Deus*, for Mass we light two candles, but we do not burn incense, we receive the kiss of Peace.
3. If this Vigil falls on a Sunday, we say the versicle before the gospel and then the whole office of Vigil, making only a Memorial of Sunday. In the same way we celebrate Mass during the Vigils of Easter and Pentecost.
4. At Matins we read the last four readings from the Gospels. The first Mass is celebrated, with great solemnity, between the Matins and Lauds. The second one we sing after Lauds of the morning, when the light begins to show, as we usually do on a Sunday. The lay Brothers are communicated. In addition, it is also a Remembrance of Saint Anastasia.
5. At the main Mass, the community is communicated, and all the monks receive the kiss of peace from the priest and give one to each other. We do this on all the Feasts of this type, except for the Circumcision of the Lord, for the martyrdom⁴⁷ of the blessed Apostles Peter and Paul, for the Dedication⁴⁸ and for Saint Michael. The next three days we celebrate them in much the same way. On the fourth day the laity return to the Lower House, as at Easter and Pentecost.
6. The remaining three days we say Sext and None in church, and we eat lunch and dinner together.
7. With a corresponding Rite we celebrate the Circumcision, the Epiphany and the Purification⁴⁹, the Annunciation, the Ascension, the Nativity of Saint John, the Martyrdom of the Blessed Apostles Peter and Paul, the Assumption, the Dedication, the Nativity of the Blessed Virgin always, and the feast of the Archangels⁵⁰.

⁴⁶ See *supra* note 39.

⁴⁷ Literally: "The Birth", but this expression signifies a heavenly birth; death therefore, in this case, is the martyrdom of the two apostles, whose feast occurs on 29 June.

⁴⁸ The Church of the Grande Chartreuse was consecrated on 2 September 1085 by Hugh I of Grenoble, to the Virgin and to the Baptist.

⁴⁹ See *supra* note 43.

⁵⁰ See *supra* note 47. The Nativity of Mary is September 8th, the feast of the Angels is also known as Michaelmas, the Feast of Saints Michael, Gabriel, and Raphael, the Feast of the Archangels, or the Feast of Saint Michael and All Angels, this festival is observed on 29 September.

8. During the Feast of the Purification⁵¹ of the Blessed Virgin Mary, before the Mass, after the penitential act, we monks and those of the lay brothers who are present receive the candles from the priest's hand whilst singing the antiphon *Lumen ad revelationem* and the gospel *Nunc dimittis*⁵², with repetition of the antiphon of each verse. Follow by the *Dominus vobiscum* and the oration *Erudi quæsumus Domine*. Then the Mass. After the gospel we offer the candles.

9. How many times a year we are shaved

1. We are shaved six times a year, whilst maintaining silence: during the Vigils of Easter, Pentecost, the Assumption, all Saints, Nativity of the Lord, and at the beginning of the fast [Lent].
2. On the eve of the blessed James, Lorenzo, Bartholomew, Matthew, Simon and Judas, Andrew, we only eat once, but if the day provides we will cook, we do not sing Mass.
3. During the other Feasts of twelve readings, in which we do not hold Chapter, we do not even say Mass; only, Vigils, after None, we find ourselves in the cloister for the *recordatio*⁵³.

10. Which guests are admitted in choir

1. In our choir we only introduce guests who lead a monastic life. We are permitted to have a communal conversation with them, in the cloister.
2. We are not permitted, on the other hand, to bring guest who are unconnected nor to be invited, to communicate something with them in secret or to give them an

⁵¹ See *supra* note 43.

⁵² The Gospel "*Nunc Dimittis*" is the Canticle of Simeon (Luke 2: 29-32). "*Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel.*"

⁵³ Initially it was probably a simple revision of songs to sing (responsories and antiphons). The *Consuetudini* of Basil tell us that the "recordatio" the prior and other monks in charge "remembered" that is, they probably "read" the readings of the Scriptures, and on Sundays and Feast days, a sermon or a homily (*Consuetudines Basilii* 40, 3.5-7 and 39, 8). This stage took place in the cloister, during the Octaves of Christmas, Easter and Pentecost and on other days (*ibid.*, 39, 8 and see 12, 10, 16, 3; 33, 22.25, 40, 5).

assignment for others, unless the prior has given permission. This permission is not for us to ask, but for them, if they consider the matter to be important.

Now we must say something about what we do for the dead, or intentions for them.

11. The office of the Dead

1. The day after the feast of All Saints, unless it is a Sunday, after Nocturns we say the relevant office⁵⁴, with nine readings, for all the dead, contenting ourselves with one oration *Fidelium Deus*. Then, after Prime, we celebrate Mass in the presence of the community.
2. We do not say the Office of the Dead, however, if it falls on any Festival of twelve readings or during The Octave of Christmas of the Lord, Easter or Pentecost, unless someone has passed away or we have to celebrate a tricenary⁵⁵; even this, however, if it were to happen on the three days before Easter or on the same day as Easter or Pentecost, or during the Nativity of the Lord, as regards to the Mass we would absolutely not celebrate it .
3. From that day, therefore, from 2 November, until the Septuagesima⁵⁶, after Nocturns we say the Office of the Dead in church. However, from Septuagesima, until the aforementioned day, we recite this Office in the cells: during Fast days, after Vespers, otherwise after dinner. If there is an anniversary⁵⁷, it is celebrated in church immediately after Vespers, with nine readings and antiphons.
4. In Lent, however, so as not to overburden the brothers, it is said in the cells after the meal.

⁵⁴ The Latin text states "*agendam*", as the Office of the dead is still called by us today. Also alluded to by *Amalarius Mettensis* as the "*Agenda Mortuorum*". Retained by the Carthusians and Cistercians from the Apostolic Constitution *Quod a nobis*, by Pope Saint Pius V on 9 July 1568.

⁵⁵ The "Tricenary" is a series of thirty Masses, one a day for thirty consecutive days, in suffrage of a deceased person. The history of the "Thirty Mass" practice goes back to the year 590 A.D. in St. Andrew's Monastery in Rome, founded by St. Gregory the Great. The account of the incident which gave rise to it is recounted by St. Gregory in his Dialogues. (see *Dialoghi* IV, LVII, 8-16).

⁵⁶ See *supra* note 17.

⁵⁷ That is, if one had to celebrate the anniversary of a death.

12. The visit to a sick person

1. When one believes that a sick brother is approaching death, the community gathers to visit him. The presbyter says: *"Pax huic domui et omnibus abitatores in ea"*, he Asperges with holy water. You reply with: *"Amen"*.
2. Then he makes confession of his sins, and after the absolution the presbyter will say *Salvum fac servum tuum, Esto ei Domine, Nihil proficiat, Dominus vobiscum, Deus qui famulo tuo, Deus qui per apostulum tuum.*
3. Then we say, first, the Psalm *Domine ne in furore tuo*⁵⁸. After this, his eyes are anointed and we say: *"Per istam unctionem et suam piissimam misericordiam, indulget tibi Deus quidquid peccasti per visum"*.
4. And so at the end of each of the seven Psalms⁵⁹, this same prayer is repeated for each the part when he receives the anointing, that is to say for hearing, for smell, for taste and for speech, for touch - that is, upon the hands - for walking - that is, on the soles of the feet -, for the ardor of concupiscence - that is, on the kidneys.
5. Afterwards the mouth is dried and, after he has been kissed with affection by everyone as with someone who is about to depart, he is given communion, while those present will sing the Communio *Hoc corpus*.
6. After this we say the *Respice Domine, Deus qui facturæ tuæ e Deus qui humano generi.*

13. How to treat those who are dying

1. When it seems that death is imminent, those who serve him give a signal. Then, leaving aside all occupations, everyone rushes, unless you perceive that the Divine Office is being celebrated in church.

⁵⁸ There are two Psalms that start with these words: Psalm 6 and Psalm 38, here it is surely Psalm 6 because the 38th Psalm is not part of the Penitential Psalms, in fact we read: " Then is said, firstly, the Psalm *Domine ne in furore Tuo*" and soon after he adds: *"And so at the end of each of the seven psalms."*

⁵⁹ See. *supra* note 24.

2. In this case, in fact, the prior, or the person to whom he has commanded, will come to the dying, with another two or three⁶⁰. After having deposited the blessed ashes the litany is said, long or short depending on the situation and time allowing. They follow a *Pater noster* and the prayers *Salvum fac, Esto ei, Nihil proficiat*. Then the prayer *Misericordiam tuam*. Afterwards, the five Psalms: *Verba mea*, the first *Domine ne in furore, Dilexi quoniam, Credidi, De profundis*⁶¹, a *Pater noster*, *A porta inferi* and the oration *Deus cui proprium est*. After that, the whole Office of the Dead, with Lauds and Vespers. Finally, the Psalter.

3. In the meantime the deceased is washed and dressed: if he is a monk, with cilice and cowl, socks and pedalini⁶²; if he is a layman, with habit and cowl, socks and pedalini. Then, he is placed in the coffin and, the psalmody is interrupted, the presbyter says *In memoria æterna, Ne tradas bestiis, Ne intres in iudicium*. After this, the oration *Deus cui omnia vivunt*.

4. Once all this has been completed, he is brought to church and the Responsorial Psalm *Credo quod Redemptor* is sung. Afterwards, the presbyter says *A porta inferi, Nihil proficiat, Ne intres, Oremus suscipe Domine animam*.

5. Having placed the deceased in church, the psalmody is resumed at the point where it was interrupted and ensure that we say at least two psalteries, one in church and one in the cells, with the *venia*⁶³. If then what is to be said in the church is in part missed, it must be recited in the cells. If there is sufficient time, the deceased is buried on the same day, but not before a Mass has been sung for him.

⁶⁰ The practice of ringing the bell when a patient is expiring and that of the Prior, with other monks, being present at the time of the death is still in use (St. 9.62.22).

⁶¹ These are the Psalms 5, 6, 114, 115, 129.

⁶² The Latin states "*caligis et pedalibus*" it is the ancient Carthusian clothing preserved until a few years ago. The sock was divided into two parts: the first word indicates the upper part that wraps the leg from the ankle to the knee, with the second, the part that properly wraps the foot.

⁶³ "Taking *venia*" for the Carthusian monk is a ceremony that consists, as a sign of humility before the divine Majesty, by kneeling, without hood, and kissing the ground (or another item on which we leaned, for example the prie-dieu). There is certainly a link between the *Venia* and the *Metanè* of the Eastern tradition, which cannot be easily defined. The *Prostratio* is a sign of profound humiliation. The *Prostratio super articulos* is associated with Daniel 10:10 (*And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands*) and Luke 24:52 (*And they adoring went back into Jerusalem with great joy*).

Otherwise we defer to the following day, and the monks and lay brothers divide the night - according to their number and the duration of it - assiduously reciting the Psalter near his body.

6. The next day, after a Mass is sung in the presence of all, he is buried in the following manner: the choir stays near the body and the presbyter says a *Pater noster*, the prayer *A porta inferi*, the oration *Deus vitæ dator*, the Responsory *Credo quod Redemptor*, *Kyrie Eleison*, a *Pater noster*, the prayer *Ne intres*, the prayer *Deus qui animarum*, the Responsory *Ne abscondas me*, *Kyrie Eleison*, a *Pater noster*, the prayer *Ne tradas bestiis*, the prayer *Ne intres in iudicium*, the Responsory *Ne intres*, *Kyrie Eleison*, a *Pater noster*, the prayer *Requiem æternam*, the prayer *Fac quæsumus Domine*.

7. Then he is taken to the grave with these Psalms: *In exitu Israel*, *Miserere mei Deus*, *Confitemini* - Psalm 117 -, *Quemadmodum*, *Memento*, *Domine probasti me*, *Inclina*, *Laudate Dominum de caelis*⁶⁴, the *Benedictus Dominus Deus Israel*, and the *Magnificat*.

8. When we have reached the burial pit, the presbyter says a *Pater noster*, *A porta inferi*, the oration *Tibi Domine commendamus*. He then blesses the grave, Asperges it with holy water and incenses it. The body is then interred. Whilst it is covered, the presbyter, while the others sing the previous mentioned Psalms, says the orations *Obsecramus*, *Deus apud quem*, *Te Domine*, *Oremus fratres*, *Deus qui iustis*, *Debitum humani*, *Temeritatis quidem*, *Omnipotentis Dei*, *Inclina Domine*.

9. Once the Psalms and prayers are finished, we follow with a *Pater noster* and the *Tibi Domine commendamus* and *Deus cuius miseratione*. Then they return from the grave singing the *Miserere mei Deus* and finish the whole Office in church, with the prayer *Fidelium Deus*.

14. Still on caring for the dead

1. On the very same day of the burial until the thirtieth day, a Mass is sung for him every day, but not the conventual, and the first prayer of the hours in the Office of the Dead is said specifically for him. It is noted on the martyrology the day of his

⁶⁴ These are, respectively, Psalms 113, 50, 117 (indicated by number so as to distinguish them from the four other Psalms which begin with the same words), 41, 131, 138, 85, 148-149-150.

death and the Mass of his anniversary day is always celebrated for him, in winter after Prime and in summer before it.

2. On the very day when the deceased is buried, the brothers are not obligated to remain in the cell, and, for consolation, they take the meal together twice, unless it is a Principal Fasting day⁶⁵.

3. It should be known that we always make the same identical Office for all our dead, without preferential treatment toward persons, and that we do not do more for a monk than we would for a lay brother, or for a superior rather than for someone under their authority.

4. For our benefactors, instead, in addition to the constant remembrance that are always made in the prayers of the Canonical Office, let us say at every hour the penultimate prayer, and every week, both for them and for all the inhabitants of this place; and, universally, for all the faithful departed, a weekly Mass is said by the presbyter, in the summer before the Office of Prime and in winter after it.

5. It needs to be known, that in fact, we rarely sing Mass, because, our specific commitment and purpose is to dedicate ourselves to silence and solitude of the cell⁶⁶, according to the words of Jeremiah: "He shall sit solitary, and hold his peace: because he hath taken it up upon himself"⁶⁷; and elsewhere: "I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats."⁶⁸ We think, in fact, that nothing, between the exercises of regular discipline, is more tiring than the silence of solitude and stillness. With regard to this also the blessed Augustine says that for the friends of this world nothing is more tiring than not to make haste⁶⁹.

⁶⁵ Still today we celebrate the dies natalis of a monk by having lunch in the refectory (St. 9.63.13).

⁶⁶ "*Praecipue studium et propositum nostrum est silentio et solitudini cellae vacare*": the first paragraph of chap. 4 of the Statutes dedicated to the custody of the cell and to silence as solid and dear, an expression that is still used by the Carthusian monk.

⁶⁷ Lamentations 3:28

⁶⁸ Jeremiah 15:17

⁶⁹ AUGUSTINE OF HIPPO, *De vera religione* 35, 65. This idea, much loved by the patristic and monastic traditions, is also touched upon by GUIGO, *Meditationes* 52 and 60.

But with regard to this it is sufficient. Now let's deal with the rest.

15. The Office of Prior

1. When the prior of this House dies, after his burial, the brothers are summoned, a three days fast is imposed for everyone⁷⁰ and, both in the morning and in the evening, in church, after ending the Office, we sing with unanimous fervour the Psalm *Ad te levavi*⁷¹. We all kneel on the *Formes*⁷² and say *Kyrie Eleison*, a *Pater noster*, the prayers *Salvos fac servos tuos*, *Mitte eis Domine auxilium de sancto*, *Nihil proficiat inimicus in eis*, and the prayer *Prætende Domine*. On the fourth day, during the morning, with great devotion we celebrate the Conventual Mass of the Holy Spirit - the Paraclete⁷³. Then, gathered in the Chapter, on the advice of the Elders and the Migliori⁷⁴, they elect one from among them, or a presbyter who is to become one, and immediately install him in the place of his predecessor. And, dedicate the entire day to joy, they eat twice⁷⁵ in the refectory, unless it is a principal day of fasting.

⁷⁰ This three-day fast is still observed today before the election of a new Prior (see St. 5.38.4).

⁷¹ This is Psalm 122: “To thee have I lifted up my eyes, who dwellest in heaven. Behold as the eyes of the servants are on the hands of their masters, As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us. Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt. For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.”

⁷² The “formes” are the part of the choir kneelers positioned in front of the monks' stalls.

⁷³ The Mass celebrated “*in conventu*” means a community mass, or the conventual Mass.

⁷⁴ See. *Regula Benedicti* 64, 2, however, with one difference, that at La Grande Chartreuse it was not foreseen that the prior could be elected by only a part of the community, although “of more sober advice”. Another substantial difference of the *Regula* is that while the Abbot is elected for life, the Prior may be relieved of duty with sufficient reason at any time.

⁷⁵ Even today we live with joy on the day of the election of the Prior (see St.5.38.26).

2. He must, to all by word and by life he strives to be of benefit⁷⁶; in particular to the cloister monks, from whose number he has been taken, he should offer an example of peaceful repose, stability, solitude, and all the other observances of their life⁷⁷.

3. Thus, after spending four weeks in a cell with the other monks, he passes the fifth with the lay brothers. During this time his duties toward his brothers are carried out by one who has been commanded by him.

4. He, however, never leaves the boundaries of the desert⁷⁸. His seat, wherever he may be, and his garment do not differ from those of the others, he has no signs of dignity or luxury, and he carries nothing that will denote him as the prior. We do bow before him - slightly - only when he goes and returns from reading the readings, or when we pass in front of him; and when he goes to someone, they will stand up.⁷⁹

5. At Christmas, Easter, and Pentecost, and when one of the brothers has to make profession, he sings the principal mass.

We write this in case one of our successors should wants to become proud of himself⁸⁰ or to celebrate his name⁸¹ to add glory or greatness.

6. During Advent and Lent, on the other hand, he abstains from the aforementioned visit, for a closer recollection, unless he is forced to do so out of great necessity or

⁷⁶ See *Regula Benedicti* 64, 8: "[the abbot] knows that it is better for him to be of benefit rather than to be at the head". But perhaps here more than to the *Regula* we refer to the Meditation n. 346: "Your Lord has deputed you to be the servant of your sons; let your effort be that they do, not what you like, but what profits them. It is for you to adapt yourself to their utility, not bend them to your will; for they have been entrusted to your care, not for you to preside over, but so that you may be of use to them."

⁷⁷ Today's Statutes still address the Prior with the same words (see St. 3.23.5).

⁷⁸ The same rigour applies in the current Statutes (cf. 1.6.1).

⁷⁹ Even today the Prior is bound to such sobriety (see St. 3.23.6).

⁸⁰ See Amos 6, 13 (14) according to the Vulgate.

⁸¹ see Genesis 11:4.

need⁸². Even at other times, however, he does not go down to the Lower House⁸³ even should it happens casually, or because of any person or reason.

16. The Procurator of the Lower House

1. At the lower house, in fact, one of the monks, a diligent procurator, is appointed by him - so, in fact, we want him to be called⁸⁴. He takes care of everyone with zeal, but if there is the need to do something important or that goes beyond the consuetudines he always resorts to the advice of the Prior and does not pretend to or undertake to do something that is of a certain importance without his permission⁸⁵.

2. However, the example set by Martha - from whom he has received his appointment - he is forced to take care of and deal with many issues⁸⁶, he should not be in the habit of omitting nor to abhor the silence and quietness of the cell, but rather, where to the extent that the affairs of the House permit, he always resorts to the cell as the inlet of a port that is completely safe and filled with peace⁸⁷. Thus, with reading, prayer and meditation⁸⁸, he can quell the agitations that arise in his mind caused by the care and administration of temporal affairs, and he can put in the secret depths of his heart something healthy to be able to pour out with

⁸² Even today the Prior is called for the same recollection in the Penitential season (see St. 3.23.21).

⁸³ The house where the conversi live (the "lay brothers"), the Correrie.

⁸⁴ This part of the current Statutes dealing with the Procurator still begin with the words of Guigo (see 3.26.1).

⁸⁵ Statutes 3.26.1 encompasses this guide.

⁸⁶ See. Luke 10:41, with reminiscences of the Latin Vetus. "*And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things:*"

⁸⁷ The image of monastic life as safe and peaceful haven is present in the Western monastic tradition since the high Middle Ages. It was also witnessed by Bruno himself, in his Letter to Rodolfo "Flee, my brother, from these unending miseries and disturbances. Leave the raging storms of this world for the secure and quiet harbour of the port" and in the Letter to his sons at the Charterhouse "Gaudete, quia evasistis fluctuantis mundi multimoda pericula et naufragia. Gaudete, quia quietam et tutam stationem portus secretioris obtinuisti." See also Peter Damiani's pamphlet *Dominus vobiscum* (c. 1048-1055), where he addresses the cell and states: "Those who escape from the shipwreck of this stormy world find in you a haven of peace;" (PL 145, 249A).

⁸⁸ See. *infra*, n. 288.

sweetness and wisdom, in chapter, on the brothers entrusted to him⁸⁹. In fact, they need more frequent preaching, at least they are educated.

3. If then - it should ever happen! - that he be found negligent or prodigal or arrogant, and repeatedly reproached without correction, he is replaced with someone better than him and is immediately lead back to the custody of his cell, so that, having been unable to work for the salvation of others , he will at least work for his own.

17. The patient who is sent to the Lower House

1. If the Prior has sent some of the monks to the Lower House - which rarely happens: either out of great or almost unavoidable necessity, or by lifting someone out of an unbearable tedium, or by calming, sometimes, from a dangerous temptation, or to alleviate a serious illness⁹⁰ - if the prior has therefore lowered someone else, he should not introduce himself, for any kind of curiosity, in the provisions, or the affairs or the care of the entire House.

2. To the inhabitant of the cell, in fact, it would not be beneficial to know of such things, and this would also be contrary to the peace of the whole House. He must not speak to strangers, unless he has been ordered, nor indifferently with any Converse brother, but only those whom the Prior or Procurator⁹¹ will have deemed appropriate⁹². Thus, if you are able to teach and console, talk to people who need to be instructed and consoled. If, instead, it is he who needs consolation and admonishments, speak to those who can provide such things.

⁸⁹ This recommendation is endorsed by Statute (see 3.26.1).

⁹⁰ See. The *Constitutions of Lamberto* 2.

⁹¹ The original text speaks of "stewards", but since these are the chapters referring to the Procurator it seems obvious that we are still talking about him. However, it seems that a "steward" existed at the beginning of the Carthusian foundation, but at the time of Guigo the task that was his own, that is to distribute the food, was fulfilled by the cook. His other functions, instead, were attributed to the Procurator (see. J. DUBOIS, *L'institution des convers au XIIe siècle*, pp. 223-224).

⁹² The Statutes 1.4.5 incorporates the substance of these paragraphs.

18. Again on the Procurator

1. This also should not be omitted, although we had almost forgotten: that the aforementioned Procurator, in the lower house, takes the place of the Prior, greets the guests, gives them kiss [of peace] and, if they arrive at an appropriate time - that is to say around Sext - and they are, that is, in religious orders, and if it is not a principal fasting day, freed from the bond of abstinence, he shall have lunch with them; then, in a convenient manner, sends those whom he deems worthy to the Prior.

19. The mounts of the guests

1. We, then, take care only of the people who are guests, not of their mounts, and prepare beds for them that are the same as ours and the same foods that we eat. And should it be pointed out that our not taking care of the horses seem to be somewhat severe, so that it is attributed not to sober discernment but to hardness and avarice, we ask you to consider this narrow and hard desert in which we live, being completely sterile, outside of which we possess nothing, that is, no property and no income. And, moreover, if one considers the frequency of guests, and [the mounts of] which our pastures could not be enough to provide for, much less, our provisions for the year. All of which, in fact, is not even enough for our own animals, and since we have to send both our beasts of burden and our sheep to winter outside [of our borders].

2. To this, moreover, we need to add that we absolutely want to avoid going around for alms, a very dangerous custom that, under the guise of mercy - that is, to have something to offer to those arriving -, we are very sorry that we have developed in many, whose devoted labours, and whose holy life in Christ we are not able to praise sufficiently.

3. We believe, however, this does not benefits our guests, who must participate in our spiritual and corporeal goods in such a way so as not to force us to divert toward evil things. And it would just divert us towards these bad things if we are forced to cover their expenses, by having to go around and beg for alms.

20. The poor and alms

1. To the poor who live in the world we give some bread or something else that is possible and within our means. We rarely welcome them under our roof, but rather we send them to the village, because there they can receive hospitality⁹³. We have taken refuge in the recesses of this desert, in fact, not to dedicate ourselves to the temporal care of the bodies of others, but to the eternal salvation of our souls. This is why it should not surprised if we offer more familiarity and comfort to those who come up here for their soul than to those who come for their bodies. Otherwise, at one time we should have settled not in places so harsh and remote and almost inaccessible, where anyone who comes for a relief of the body has more hardships to bear than achieving remedies, rather that along a public road.
2. Therefore, let Martha have her service, praiseworthy, certainly, and yet not without worries and anxieties, and do not bother her sister⁹⁴, who follows in the footsteps of Christ⁹⁵, who, dedicating themselves to the activities of the spirit, sees that he is God⁹⁶; who examines their actual spirit⁹⁷, meditates the prayer in their heart⁹⁸ and listens to what the Lord says in them⁹⁹; and so, for that little which, like

⁹³ The inhabitants of the nearby village of Saint-Pierre had already helped Bruno and his companions to build their cells and had assisted, in part, by providing them with food. Even the inhabitants of the village of La Ruchère at the beginning seem to have rescued them by offering them hospitality.

⁹⁴ See. Luke 10:40-41 *"But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things."*

⁹⁵ See. 1 Peter 2:21 *"For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps."*

⁹⁶ Psalm 45:11 *"Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth."*

⁹⁷ Psalm 76:7 *"And I meditated in the night with my own heart: and I was exercised and I swept my spirit."*

⁹⁸ Psalm 34:13 *"But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom."*

⁹⁹ Psalm 84:9 *"I will hear what the Lord God will speak in me: for he will speak peace unto his people: And unto his saints: and unto them that are converted to the heart."*

in a mirror is in enigma¹⁰⁰, it is possible, to relish and see how sweet the Lord¹⁰¹ is, praying both for her sister and for all those who perform the same labours as her.

3. And if she does not cease to bother her, she disposes not only of a just judge, but also a very faithful lawyer, that is of the Lord himself, who deigns not only to defend his purpose, but also to praise him, saying: "But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."¹⁰². And by saying "the best part" has not only praised the latter, but has also placed her above the laborious activity of the sister. Then, saying, "it shall not be taken away from her", he defended her and dispensed her from being involved in her sister's worries and troubles, however charitable they may be¹⁰³.

4. I therefore, having abandoned my cell and my cloister, and having forgot what I had promised, should I therefore be a wanderer to welcome and feed the wanderers, a vagabond for the vagabonds and secular for the seculars? They, would sooner, themselves go, as they have begun, and wander around the world¹⁰⁴, so that it does not happen that if I go too they grow with me in their number! Or, if they insist too much for me to go, they will stop and do what I do, so that they will be rightfully nourished by their toil at the expense of the religious¹⁰⁵!

¹⁰⁰ 1 Corinthians 13:12 "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known."

¹⁰¹ Psalm 33:9 "O taste, and see that the Lord is sweet: blessed is the man that hopeth in him."

¹⁰² Luke 10:42

¹⁰³ Paragraphs 2-3 have merged with the current Statutes of the Carthusian Order (see 1.3.9).

¹⁰⁴ What Guigo means here is that the resources of the community would not be enough to give to the poor what they would need, and the monks would therefore be forced to go around begging (on this Guigo has expressed himself in the previous chapter about the mounts of guests).

¹⁰⁵ Guigo refers here to the wandering monks, from whose reprehensible conduct Bruno himself had warned his brothers (*Letter to his sons of the Charterhouse* 4 "Therefore, my brethren, persevere in the state to which you have come, and avoid like the plague the unhealthy band of those truly false laymen who circulate their writings and murmuring things that they neither understand nor love, and which contradict their words and deeds. These laymen, idlers and wanderers, are slanderers of those who are good and religious, and in this they believe they are worthy of praise, if they have defamed those who should be praised; obedience and any discipline is hateful to them."). The expression "at expense" translates the Latin "*periculo*": "to damage", and therefore, in this particular case, "dependent", "at the expense".

5. At this point, perhaps, someone will say to me: "What do you do, then, with that which remains?" The one who asks us this with a biting soul, listens: he must look more at the beam of his own eye than at the straw of that of others¹⁰⁶. Those, however, who say this with friendly intent, will know that there is a great number of holy men or holy communities for whose indigence we must have compassion more than that of the seculars, according to the word of the Apostle: "we work - for the good all, but above all for the brothers in the faith"¹⁰⁷.

6. There are, then, some villages near here full of poor people we know, where it is possible to bring and distribute that which eventually advanced us. We believe, in fact, that it is better and that it is right, if there is any small surplus to distribute, whatever it may be, that is taken there, rather than a large crowd being called there from here.

7. If anyone, however, knew the expenditures of this House, he would not ask what we do of the surplus, but rather would be astonished that we are not left in need.

8. If, beloved brothers, to whom we have exposed these things in a more verbose and more loquacious manner than is appropriate, have patience and forgive us.

21. Women

1. We absolutely do not allow women to enter our borders, knowing that neither the sage nor the prophet, nor the judge, nor the one who has hosted God, nor the children [of God], nor even the first man formed by God's hands have been able to escape the lures and deceptions of women.

2. Let Solomon, David, Samson, Lot come to mind, how many women they wanted and took as their wives, and Adam¹⁰⁸: man cannot hide the fire in his breast without

¹⁰⁶ Matthew 7:5 *"Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye."*

¹⁰⁷ Galatians 6:10 *"Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith."*

¹⁰⁸ For these examples see, respectively, 1 Kings 11: 1-10 (*And king Solomon loved many strange women*); 2 Samuel 11-12 (the sin of David for and with Bathsheba); Judges 16: 4-21 (Samson betrayed by Dalila); Genesis 19: 30-38 (the incest of the daughters of Lot); Genesis 6: 2-4 (the sons of God with the daughters of men, the only literal reference among such examples); Genesis 3: 6 (Adam who sins at the invitation of Eve).

burning his garments, or walking on hot coals with his feet intact¹⁰⁹ or touch the pitch and not get dirty¹¹⁰.

3. Having finished saying these things, let us now deal with the observances of the cell. And because those who start we call them novices, we will first of all let you know what we have to say about them.

22. The novice

1. Thus, to the novice who asks for mercy¹¹¹ are presented with the harsh and bitter¹¹² observances which are placed before his eyes - as far as possible - all the little consideration and harshness of life he wishes to take upon himself¹¹³. If after that he remains undaunted and steadfast and if, in accordance with what blessed Job says, his soul chooses to separate himself from the love of temporal things and his bones choose death¹¹⁴ of which it is said: "If we die with Him we will also live with Him,"¹¹⁵ promising without hesitation to be ready to preserve the hard ways¹¹⁶ because of the words of the lips of the Lord, then, finally, he is urged to reconcile,

¹⁰⁹ Proverbs 6: 27-28 *"Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals, and his feet not be burnt?"*

¹¹⁰ Sirach 13:1 *"He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride."*

¹¹¹ That is, he asks to be received. This formula was usual in the monastic environment of the twelfth century.

¹¹² See. *Regula Benedicti* 58, 8: the novice "preaches all the hardships and bumps through which one goes to God", and PETER DAMIANI in his Rule for hermits (PL 145, 342D).

¹¹³ See. Statutes 5.36.3. *"On another day, with the entire community assembled in Chapter, the postulant, lying prostrate, asks for mercy. Rising at the bidding of the Prior, he then says: "I ask for the love of God, to be received for probation in the monastic habit, as the most humble servant of all, if this should be pleasing to you, Father, and to the community." Then the Prior presents to him the manner of life he desires to follow"*

¹¹⁴ See. Job 7:15 *"So that my soul rather chooseth hanging, and my bones death."*

¹¹⁵ See. 2 Timothy 2:11 *"A faithful saying: for if we be dead with him, we shall live also with him."*

¹¹⁶ See. Psalm 16:4 *"That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways."*

according to the gospel, to all those who have something against him¹¹⁷, and if he has defrauded someone he has something to give back - if he has the possibility - if not four times as much as Zacheus¹¹⁸, at least the equivalent. And since the number of members foreseen for this community is fixed¹¹⁹, he is also set a deadline by which he must arrive.

2. When, after a fixed period of time, he comes, after a humble request before the community, he is placed on a trial period of at least one year, and in the meantime all his belongings are held aside until the day of his profession. This, then, is not granted to him if not on the back of a promise that, if by chance he cannot or does not want to endure our form of life, if not returning in any manner into the world, but rather embraces another form of religious life that he can endure. And if it happens that during this period of trial he dies, and he has behaved commendably, we will do for him everything we do for a professed who wears the holy habit.

3. Once introduced into the cell, he is assigned one of the elders, who, visiting him at appropriate times, for a week - or more if needed - instructs him on the necessary things.

4. He, however, at the beginning is treated with gentleness and meekness¹²⁰ and he is not allowed to immediately feel all the roughness of our way of life, but little by little, according to reason and necessity may seem to require it. In fact, he is allowed to talk to the cook from time to time and is frequently visited by the Prior.

¹¹⁷ See, Matthew 5: 23-24 “ If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.” The Statutes also substantially resume this paragraph (See 1.8.7 and 2.17.7).

¹¹⁸ See. Luke 19:8 “But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold.”

¹¹⁹ See. *infra*, cc. 78-79.

¹²⁰ See. Genesis 50:21. “Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.” Heretofore the *Regula solitariorum* of Grimlaico (9th - 10th centuries) utilised this expression with reference to the noviciate (“*blande leniterque suscipiatur ad destinatum propositum*”, PL 103, 593C).

5. When, he has arrived at the stage of being Blessed¹²¹, if he seems to have been worthy of being received and if he has remained assiduous in asking mercy, he will set a precise day in which, if he persevered, it must be accepted forever. On that day, after he still humbly asks for mercy in the Chapter, he will give himself the opportunity or return to it - if he wishes - or to distribute all his goods as and to whom he pleases¹²². And if he perseveres in knocking¹²³, he will be granted the desired assent, and then he himself or - if he cannot write - another one for him will write¹²⁴ this profession:

23. The novice profession

1. "I, Brother N., promise stability, obedience, and conversion of my life, before God, his saints¹²⁵, and the relics belonging to this hermitage, which was built in honour of God, the Blessed Mary ever Virgin, and Saint John the Baptist, in the presence of Dom N., Prior."¹²⁶.

2. In the Mass, then, at which he must be received, after the offertory he goes to the step that is before the altar and, stooping down, repeats the following verse three times, which the chorus in turn resumes: "*Suscipe me, Domine, secundum eloquium*

¹²¹ With this expression the Profession is indicated.

¹²² Cf. *Regula Benedicti* 58, 24, but with a difference regarding the persons to whom the goods are distributed: "If he has something, distribute it first to the poor, or make a legal donation, transferring it to the monastery".

¹²³ Luke 11:8. "*Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth.*" Already in the *Regula Benedicti* 58, 3-4 this verse is applied to the novice: "*Therefore if anyone who comes shall have persevered in knocking for admission and after four or five days shall have been found patiently to bear all the injuries inflicted upon him and the difficulty of gaining entrance and shall be found to persist with his petition, let entrance be granted him...*"

¹²⁴ See. *Regula Benedicti* 58, 20: "This petition is written in his own hand; or, if he cannot write, pray someone else to write it for him, and the novice will put a sign on it and put it on the altar with his own hand."

¹²⁵ See. *Regula Benedicti* 58, 17-18: "He who is to be received shall make a promise before all in the oratory of his stability and of the reformation of his life and of obedience. This promise he shall make before God and His Saints."

¹²⁶ It is the same formula that is still used today (see St. 1.10.9).

tuum et vivam, et non confundas me ab expectatione mea"¹²⁷. After this has been repeated three times, there is a *Gloria Patri*, the *Kyrie Eleison*, a *Pater noster*. Meanwhile, the novice, kneeling before every monk, says: "Father, pray for me"¹²⁸. After this, being returned to the place where he was previously, remaining stooped. Then the presbyter, turning towards him, adds [the prayers] *Et ne nos inducas, Mitte ei, Esto ei, Dominus vobiscum*, and blesses the cuculla on the step in front of the novice saying:

24. Prayer over the cuculla

1. "Lord Jesus Christ, who have deigned to put on the habit of our mortal condition, we beseech the immeasurable abundance of your goodness: deign to bless this habit that the holy fathers, renouncing the world, have established to bring as a sign of innocence and humility¹²⁹, so that this your servant, who will make use of it, merits to clothe himself with you¹³⁰, that he live and reign with God the Father...". Then, removing the cowl¹³¹ from the novice, he recovers him with the cuculla. And so those, standing at the side of the altar, read their profession clearly and distinctly¹³², while everyone listens. And after he has read it, he kisses the altar and places it

¹²⁷ Psalm 118:116. "*Receive me, O Lord, according to Your word, and I shall live: and let me not be confounded in my hope.*" Let the whole community answer this verse three times and add the "Glory be to the Father." Then let the novice brother prostrate himself at each one's feet, that they may pray for him. See. *Regula Benedicti* 58, 21-23.

¹²⁸ Now we say: "Pray for me, brother".

¹²⁹ It is very probable that this refers to the light-coloured robe, and the fact that the monastic habit was simple and poor.

¹³⁰ See Romans 13:14 "*But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences*" and Galatians 3:27 "*For as many of you as have been baptised in Christ, have put on Christ.*"

¹³¹ This is the black cloak with a hood.

¹³² See. Nehemiah 8:8 "*And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read.*"

upon it¹³³. He then prostrates, at the feet of the presbyter, he receives the blessing¹³⁴, [which is given to him] with the following prayer:

25. Prayer over the novice

1. "Lord Jesus Christ, who is the way outside of which no one goes to the Father¹³⁵, we beseech your tender goodness: guide your servant who has turned away from the desires of the flesh on to the path of regular observance. And since you have deigned to call the sinners saying: "Come to me, all you that labour, and are burdened, and I will refresh you."¹³⁶ grant that your invitation resounds in him so strong that, having removed the burden of his guilt¹³⁷, gets to be refreshed by You, tasting how sweet You are¹³⁸. And as You have said, speaking of your sheep, recognise him as one of your sheep, because he knows you and does not follow a stranger, and does not listen to the voice of strangers, but Yours which says: "Whoever serves me, follow me"¹³⁹. You who live and reigns ... »
2. From that moment on, the one who has been accepted considers himself as a stranger to all things in the world¹⁴⁰, to the point where he has no power to dispose

¹³³ See. *Regula Benedicti* 58, 20 (see. *supra*, note 124).

¹³⁴ See Statutes 5.36.14.

¹³⁵ See. John 14:6 "Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me."

¹³⁶ Matthew 11:28

¹³⁷ Hebrews 12:1 "Come to me, all you that labour, and are burdened, and I will refresh you."

¹³⁸ See. Psalm 33:9 "O taste, and see that the Lord is sweet: blessed is the man that hopeth in him."

¹³⁹ John 10: 3-5. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers." John 12:26. "If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour."

¹⁴⁰ Conceivably, on considering himself "a stranger to all things in the world", See. *Regula Benedicti* 4,20: "To become a stranger to the world's ways. (*sæculi actibus*)", even if the text of the *Consuetudini* states: "*ab omnibus quæ mundi sunt*".

of anything, not even himself¹⁴¹, without the advanced permission of the Prior. If, in fact, obedience must be practiced with great care by all those who have decided to live according to a Rule, it must be practiced by them with much more fervour and with much more mindfulness, the narrower and bitter the form of life is that they have taken upon themselves, because it does not come about - it will never happen! - if they fail, not only are they deprived of the reward of such great labours, but they also incur the torment of condemnation.

3. This is why Samuel said: "For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams¹⁴², because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey."¹⁴³ This sole testimony has in itself, in sufficient manner, the praise of obedience and the severe reproach against disobedience.

26. The order of the community

1. All of us, then, both in the refectory and in every other place, maintains the same order that their coming here has been attributed to everyone, unless it should happen that for some reason the Prior will move someone after or before¹⁴⁴.

27. At what age can someone be received

1. We do not welcome children or adolescents, because we fear those numerous and considerable damages, both spiritual and material, which because of them having come to the monasteries, and for which we feel pain. Instead, we welcome those

¹⁴¹ See. *Regula Benedicti* 58, 24-25: the novice, having made the profession, distributes his goods "without reserving anything for himself, aware that from that day he will not have the right to dispose of his body" and Cassian's, *Institutiones* 2, 3 (where it is said concerning the monk).

¹⁴² Paragraph 2 and the first lines of the 3rd are again taken literally from the *Statuta*. 1.10.11 and 2.18.13.

¹⁴³ 1 Samuel 15:22-23 "And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king."

¹⁴⁴ See. *Regula Benedicti* 2, 19 e 63, 1.4.7-8.

men who, in accordance with the command given by the Lord through Moses, are at least twenty years old and are therefore able to walk towards the holy battles¹⁴⁵. Terminating these things, we fulfil that which we have promised regarding the cell.

28. The objects in use within the cell

1. Thus, the one who lives in the cell receives: for the bed: straw, resistant canvas, a cushion and a blanket, that is a blanket made of very coarse sheep's skins and covered with a coarse cloth.

For dress: two cilice, two tunics, two furs, one of which is less fine and the other better; two cuculla, with the same criterion, three pairs of socks, four pairs of pedalini¹⁴⁶, some skins, a hooded cloak¹⁴⁷, night and day shoes, grease to grease them, two lombari¹⁴⁸ and a belt, both of coarse hemp.

And do not pay attention, with regard to the bed or your dress, to how coarse everything is nor what colour they are. He in fact, knows with certainty that, if this applies to all the monks, especially befitting our humility, the meagreness of the cloth and its little value, the poverty and worthlessness of all that we use is suitable for us¹⁴⁹.

¹⁴⁵ See. Numbers 26: 2. "*Number the whole sum of the children of Israel from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.*" The concept of monastic life, and in generally of the Christian spiritual life, as the struggle is known traditional. See. previously, *Regula Benedicti*, Prol. 3: "To you, therefore, my words are now addressed, whoever you may be, who are renouncing your own will to do battle under the Lord Christ, the true King, and are taking up the strong, bright weapons of obedience." The *Meditationes* 86 and 144 of Guigo are also about the spiritual battle.

¹⁴⁶ See. *supra* note 62.

¹⁴⁷ See. *supra* note 131.

¹⁴⁸ In Carthusian clothing it is still in use, by *lombare* we mean the thin rope which, passes through the cilice loops, to keep it fixed to the hips (see *Statuta*. 3.28.7). The reference to Luke 12:35 Vulgata: "*sint lumbi vestri praecincti et lucernae ardentes*" is evident. The *lombare* then becomes the symbol of readiness to work, to service, to leave on a journey, and for the monks vigilance to welcome the Lord upon his return: "*And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.*" (Luke 12:36).

¹⁴⁹ The Statutes have remained markedly faithful to these requirements (see 3.28.8). With reference to this see Guigo I *Meditationes* 91.

He also has two needles, some thread, scissors, a comb, a razor for the head, a cote¹⁵⁰, or a small stone, and strap¹⁵¹, for sharpening.

2. To write, then: a desk, some pens, argil (clay), two pumice stones¹⁵², two inkwells, a penknife, two sharp knives or two razors to scrape the parchment, a single scratch awl¹⁵³, a single bradawl¹⁵⁴, lead¹⁵⁵, a ruler, a square, some tablets¹⁵⁶, a stylus. And if a brother will exercise another profession - something that happens to us very infrequently because to almost all those we welcome, if possible, we teach to write - will have the right tools for his art.

3. He also receives two books to read from the library. With regard to these, he is instructed to pay attention to all and care that they are not soiled by smoke, dust, or any other kind of dirt. In fact, we want the books, as the eternal nourishment of our souls¹⁵⁷, to be kept with the utmost caution and with the utmost commitment, so that, since we cannot preach the word of God with our mouths, we do it with our hands.

4. How many in-fact are the books that we copy, as many heralds of the truth in our stead seem to do, hoping from the Lord a reward for all those which will be correct from error or have progressed the Catholic truth, as even for all those who will be

¹⁵⁰ Hard stone cut in the shape of a cylinder, prism or cone, to sharpen cutting tools.

¹⁵¹ Strip, leather belt.

¹⁵² The pumice stone was used to smoothen the parchments.

¹⁵³ A small pointed tool used for piercing and enlarging holes, especially in leather.

¹⁵⁴ Pointed iron with wooden handle that works to pierce leather or leather to sew them.

¹⁵⁵ It could translate to either lead or pencil. With lead, in fact, they traced lines onto the parchment (passed on it leaves a slight grey mark that can be erased) that were used to write in a straight line, it was, in short, the ancient lapis.

¹⁵⁶ These are tablets covered with wax on which you could write with an iron stylus with the possibility of erasing and rewriting. It was the ancient way of writing without having to waste parchment.

¹⁵⁷ This expression is still valid today (see St. 3.23.15).

repentant of their sins and their vices or will be kindled with desire for their celestial kingdom¹⁵⁸.

5. And since, together with all the other tasks which are suitable for a poor life and humility, we cook the food for ourselves, they are also given two pots, two bowls, and a third for the bread, or, in its place, a napkin; then a fourth, a little bigger, to wash the necessary. Then two spoons, a bread knife, a cup [for wine], a glass, a jug for water, a saltcellar, a plate, two sacks for the vegetables, a towel. For a fire: a stove, some tinder, a flint, wood, an ax. For working: a planer.

To him who will read these things we ask that he not deride us and do not condemn us unless previously, and for a fairly long time, he has not had to remain in his cell amid so much snow and such a terrible cold.

6. The reason, in fact, for which we grant so many objects to a single person is so that he is not forced out of the cell. In fact, this is never allowed except when we gather in the cloister or in church¹⁵⁹. And this, by custom, we do according to the following procedure:

29. At what time do you exit the cell. The Vigils and the division of the hours

1. At all times, except on the feasts of twelve readings and during the weeks of Birth of our Lord, Easter and Pentecost, when the signal is sounded, let's precede with the office of Nocturne, which takes place in the church, from an adequate vigil in the cell. This, gradually increasing from September 13, reaching its fullness on November 1, when there is sufficient time to sing fifty psalms not too quickly. From this time until 1 February, it continues so. Then, decreasing little by little until

¹⁵⁸ See. previously CASSIODORO, *De Institutione litterarum* 30 (PL 70, 1144): "Happy intention, praiseworthy solicitude to preach to men with the hand, to open the mouths with the fingers, to give a silent salvation to men, and with pen and ink. to fight against the illicit suggestions of Satan. Satan, in fact, receives as many wounds as there are the words of the Lord that the copyist transcribes ». See L. GOUGAUD, *Muta praedicatio*, in *Revue Bénédictine* 42 (1930), pp. 168-171.

¹⁵⁹ This paragraph is taken from the Statutes (see 1.3.3)

Easter, it is reduced to a period of time just enough for the Matins of the Madonna¹⁶⁰. From then until September 13 remains of this length.

2. Striking, then, the second signal, hurrying towards the church, let us try to reach there before the third signal. There, after the Prior or the one to whom he has commanded has given the warning, prostrating ourselves on the forme¹⁶¹, we recite with profundity and devotion three Pater noster, while in all other hours one alone. Then, uplifted, let's start the psalmody with divine fear.

3. After having sung the Nocturnes, let us take a short interval, which should contain at the most the seven Penitential Psalms. Followed the morning Lauds, which from October 1 until Easter end with the appearance of light; later, however, they start at that time. In any case, however, after Matins we do not return to bed¹⁶².

¹⁶⁰ The Offices of the Madonna or of the B. V. Mary, "of Saint Mary" in the text, already in use during the 8th century, from the 11th century had become widespread in monastic and canonical settings (for example, the Canons of San Rufo). They were generally recited immediately before or after the hours of the Ordinary Office. It seems that this practice was introduced in Charterhouse after the Council of Clermont in November 1095. The story, written for the first time by Dom Henri Eggher de Kalkar († 1408), of the appearance of St. Peter (or an old man) to the first Carthusian orphans of San Bruno, scarcely recalled by Pope Urban II in Rome, in which the celestial messenger declares that the Holy Virgin will assure them of their perseverance if they recite Her Office. For this tradition and for any other information (historical, liturgical, etc.) concerning the Office of the B. V. Mary in Charterhouse see the dated - but still useful article by DOM YVES GOURDEL, *Le culte de la très Sainte Vierge dans l'Ordre des Chartreux*, extracted from the II volume of HUBERT DU MANOIR SJ (cur.), *Maria*, Beauchesne, Paris 1952.

¹⁶¹ See. *supra* note 72.

¹⁶² It is certainly on this point more than any other that the current Charterhouse deviates from its origins. In fact, in 1581 the present regulation was officially and definitively established for the entire Order, which, departing from its ancient practice, commences using the Office of Matins during the middle of the night and allows the monks to return to bed; See. DOM AUGUSTIN DEGAND, *Chartreux (Liturgie des) in Dictionnaire d'Archéologie Chrétienne et de Liturgie* publié par du R.me Dom Fernand Cabrol et du R. P. Dom Henri Leclercq, vol. 2/2, coll. 1062, Paris 1910 (all extremely interesting). It seems fair to point out the following: the new order, established to repair the abuses that were spreading (that of going back to bed after Matins and Lauds), more than a lack to the original spirit, has proven, the evidence supports, its reinforcement. In fact, the nocturnal wake that interrupts sleep has become one of the most distinctive and ascetic points of the Charterhouse and has led it to deepen its exquisitely monastic-eschatological spirit: the Carthusian monk is literally, according to the Gospel, that servant who he is ready to open to the master, to the Christ who comes, just when these return in the middle of the night (see Luke 12: 35-40).

Similarly, from the 1st of that month until Easter, the Hours of Prime begin at the appearance of first light; later, instead, we wait for sunrise¹⁶³. This is the only exception to the days of solemnity until November 1st, during which it is done as on summer days. Likewise, even on the days of Solemnity in Lent, we defer the Hours of Prime until almost at sunrise, to be able to devote ourselves to longer time for prayer. On all other days, when the Chapter is held from 1 November until Lent, it is delayed until a book can be read.

At the same time from Easter to October 1st we ring Prime, when the rays of the sun illuminate the mountain peaks, from 1st October to Lent we ring the Terce.

The gap of time, which goes from Prime to Terce in winter and from Matins to Prime in summer, is reserved for spiritual activities.

But from Terce up to Sext in winter and from Prime to Terce in summer, we devote ourselves to manual work. These works, however, we want them to be interrupted by short prayers¹⁶⁴.

And the same interval that in winter unites Sext and None; in summer unites Terce and Sext; such hours are separated by a period of time so as to make it possible to perform a Canonical Hour and two of the Office of the B. V. Mary; in summer, however, the time lapse between Sext and None, sometimes shorter and sometimes longer, is dedicated to rest.

The time, then, that divides None from Vespers is occupied with manual labor; and always, while working, it is legitimate to resort to short prayers, almost in the manner of ejaculatory prayers¹⁶⁵.

From Vespers to Compline, we engage in spiritual activities.

¹⁶³ Note the difference between the appearance of light "*primam lux incoat*" and the rising of the sun "*exinde solis ortus expectat*" and everything must be considered in relation to the geographic location of Le Grande Chartreux: for example, the high mountains that surround it greatly delay the appearance of the sun.

¹⁶⁴ This simple recommendation is taken from the Statutes 1.5.3.

¹⁶⁵ It is an ancient tradition, which comes from the fathers of the desert. Even the current statutes have remained faithful to this tradition (See. 2:15:10).

4. To give the Compline signal, pay attention to, even when it is delayed, it sounds whilst you can still read. At the end of Compline, we say the Lord's prayer with devotion and said only three times.¹⁶⁶ We do not delay besides to going to bed.
5. In the hours reserved for rest, in fact, we are not only advised, but also commanded to pay great attention to sleep, so that at other times we can stay awake with ardour¹⁶⁷.
6. Generally, we say Matins and Vespers in church the; Compline, however, always in the cell. For the other Hours, in fact, we do not go to church if not a Feast or on a Vigil, or on anniversary days¹⁶⁸.

30. Those who present themselves in an importunate way to those who remain in the cell. The cook

1. If any importunate comes to our cell, we send him - with signs or, if it does not understand, with words - to the cook. With him, unless we have been commanded otherwise, we do not speak more than that, even if he is one of our brothers.
2. The cook, for his part, guards the door, responds to those who arrive, sends to the Lower House those who ask for alms, guards the houses and all that is needed for communal benefit. Moreover, no one, unless he has been commanded, crosses the threshold of the kitchen, that is, the door of the refectory through which one goes to it.
3. If any of us come to our cell to talk to us, first we ask him if the Prior has commanded him. If this is not the case, he is not received for colloquy.
4. Even the cook is not allowed to be in the cells to chat, unless it is understood that one is ill.

31. Still the cell

1. You alluded to these things, let's return to the cell.

It is advisable that he who lives there should be vigilant with diligence and solicitude not to invent or not take advantage of opportunities to go beyond those

¹⁶⁶ This is the *Pater noster*.

¹⁶⁷ The Statutes have embraced this exhortation of equilibrium (6.48.8.).

¹⁶⁸ That is, on the anniversary days of the death of a monk.

that have been established for everyone; rather, instead, consider the cell as necessary for your salvation and for your life like water for fish and an enclosure for sheep. The longer you live there, the more you will stay there willingly; if, on the other hand, you make a habit of coming out of it often and for futile reasons, you will soon hate it¹⁶⁹. This is why you are commanded to ask for the things that are to be asked for only in the hours established for this¹⁷⁰, and to keep with care what he receives.

2. If, however, due to his or others' negligence, he is lacking bread, wine, water or fire, or if he hears an unusual noise or cry, or if there is a danger of fire, he is allowed to go out and offer or ask for help; and if the gravity of the danger required it, even to break the silence.

3. Living alone, in fact, we do not know any or all of the signs used in the monasteries, because we believe in the faults of the language it is sufficient to involve only the tongue, and not all the other limbs. Therefore, if we are driven by necessity, we prefer to indicate what the situation requires with one or two - or at least very few - words¹⁷¹.

32. The brothers occupied in some work

1. When some monks are busy correcting or binding books, or in some similar work, they speak to one another, but never with someone who supervenes, unless the prior is present or he has given the order¹⁷².

33. Fasting and food

1. Now we need to talk about fasting and food.

¹⁶⁹ Here too the Statutes are indebted to Guigo (see 1.4.2).

¹⁷⁰ See *Regula Benedicti* 31, 18: "Let the things that are to be given be distributed, and the things that are to be gotten asked for at the proper times, so that nobody may be disturbed or grieved in the house of God."

¹⁷¹ Statutes 1.4.8 summarise the indications of these last two paragraphs.

¹⁷² This requirement is again taken up in the Statutes (See. 1.5.6).

On Mondays, Wednesdays and Fridays we are content ourselves with bread and water and, if anyone likes, salt¹⁷³.

2. On Tuesdays, Thursdays and Saturdays we cook some vegetables or something similar, receiving from the cook wine, and Thursday some cheese or some better food.

3. From September 13th until Easter, except on solemn occasions, we eat only once a day¹⁷⁴.

4. From Easter, then, until the aforementioned day, Tuesday and Thursday, as well as Saturday, we take our meals twice.

5. For dinner, or for lunch when we eat only once, we receive raw vegetables or fruits, if there are any¹⁷⁵. All that which we conserve, as long as it lasts, we receive nothing else, like this. As for cheese, in fact, or fish, eggs or something like that, which we call "pietanze", we receive them only once, and what is left over we return.

6. We only drink wine at lunch or dinner.

7. He who advances bread and wine does this on Saturdays.

When we eat in the refectory, vegetables or legumes are added with cheese or another dish like that; and, if there are any, fruits or raw vegetables at dinner they are served.

8. During Advent we do not eat eggs or cheese.

34. The quantity of wine and cheese

1. The quantity of wine remains the same both in the cells and in the refectory, and is lengthened [with water] to the same extent.

¹⁷³ Soon this discipline had to be revised and an abstinence of bread and water once a week came about. To this rigour, however, it has remained faithful (See. St. 1.7.2 and 6.48.2).

¹⁷⁴ Today the monks still adhere to this discipline (See St. 6.48.6).

¹⁷⁵ See. *Regula Benedicti* 39, 3: "if there were the possibility of having fresh fruits or vegetables ...". About twenty years later William of Saint-Thierry wrote to the Mont-Dieu Carthusians about their diet: "Bran bread and plain water, vegetables and simple legumes are never pleasant things, but in the love of Christ and in inner desire of pleasure becomes really enjoyable and possible to satisfy and gratify a well accustomed stomach" (*Lettera d'oro* 89).

2. We do not use pure wine.
3. Bread, although it is made of wheat, is bran bread. In fact, we do not make white bread.
4. The cheese is given in equal weight both in the cells and in the refectory.

35. No one is allowed to do larger exercises if the prior disagrees

1. No one of us is allowed to make abstinence, discipline¹⁷⁶, vigils or any other exercise proper to the monastic life that have not already been established if the prior is unaware of it or disagrees¹⁷⁷.
2. If, however, the prior wishes to give someone a supplement of food or sleep, or anything else, or to give someone something hard or heavy, we are not permitted to rebel¹⁷⁸, because it does not happen that we resist, we are not resisting him but we resist the Lord, whom takes his place with us¹⁷⁹.
3. Even though the practices we do are in fact numerous and varied, it is unified, and only by virtue of good toward obedience¹⁸⁰ that we nurture the hope that all of this will bare us fruit.¹⁸¹

¹⁷⁶ Where the term "discipline" is indicated, according to typical monastic penitential practices at the time, of the blows with the rods or with "whips" made of rope. See. also *infra*, c. 65.

¹⁷⁷ See. *Regula Benedicti* 49, 8-10: "Let each one, however, suggest to his Abbot what it is that he wants to offer, and let it be done with his blessing and approval. For anything done without the permission of the spiritual father will be imputed to presumption and vainglory and will merit no reward. Therefore let everything be done with the Abbot's approval."

¹⁷⁸ See., respectively, *Regula Benedicti* 43, 19: "But if anyone is offered something by the Superior and refuses to take it, then when the time comes that he desires what he formerly refused or something else, let him receive nothing whatever until he has made proper satisfaction." and 68: "On obedience to 'heavy or impossible' commands."

¹⁷⁹ See. *Regula Benedicti* 2, 2-3: "For he is believed to hold the place of Christ in the monastery, being called by a name of His, which is taken from the words of the Apostle: 'You have received a Spirit of adoption ..., by virtue of which we cry, 'Abba -- Father''" (Rom. 8:15)!

¹⁸⁰ For this expression See. *Regula Benedicti* 71, 1: "Not only is the boon of obedience to be shown by all to the Abbot, but the brethren are also to obey one another, knowing that by this road of obedience they are going to God."

¹⁸¹ The same equilibrium shown in these three short paragraphs is taken from the current Statutes (see 1.7.8 and 2.16.8).

36. The Reception of Guests

1. For bishops, the abbots and all those who live permanently in a form of religious life - are the only who are welcomed to the table by the Prior - if they come at the appropriate time the fast is broken, unless it is not a principal fast. In fact, the Prior does not usually accept at his table, neither wanderers or fugitives from their form of religious life, nor laymen.
2. The bishops and the abbots then stand in the place of the Prior both in church and in all the other places. Bishops, however, also give blessings. The abbots are content with the honour of the seat, while the blessings are given, as is the weekly custom of the presbyter.
3. When bishops or abbots arrive, we give them the kiss of peace and by bowing and kneeling down to the ground; to the others, instead, only with an attitude of humble respect.
4. In the Upper House¹⁸² it is the custom that only religious guests sleep there. And since we have begun the discourse on the Prior, we must add how he usually behaves with regard to the questions of the House for which he has accepted responsibility.

¹⁸² That is, the hermitage in which the monks live (and not the conversi, who, however reside, in the lower house).

37. How to hold counsel

1. If there are any major or serious problem to be dealt with, the Prior orders that all the monks gather together¹⁸³. There, after everyone has freely expressed what they think, he decides, without personal preference¹⁸⁴, what he thinks is the best and most just thing¹⁸⁵.
2. We absolutely observe this practice, which seems to us very useful and just: that no claim to stubbornly defend the opinion of another or his own ¹⁸⁶, so that it does not happen that the good of [finding us together] advice turns into discord and in anger¹⁸⁷.
3. On the less relevant and more everyday issues, on the other hand, one's opinion and that of the more mature brothers are sufficient for the prior.
4. And so that it does not happen that he, burdened by the care and concern for temporal things, is forced to devote himself less to spiritual ones, he tries to entrust individual tasks to brothers whose loyalty he is assured with tranquility¹⁸⁸.

38. Care for the sick

1. The prior should know that he must be solicitous, benevolent and merciful to all, especially to the sick, the weak and those who find themselves in temptation¹⁸⁹. As

¹⁸³ See. *Regula Benedicti* 3, 1: "Whenever any important business has to be done in the monastery, let the Abbot call together the whole community and state the matter to be acted upon."

¹⁸⁴ See. *ad sensum*, *Regula Benedicti* 3, 3: "The reason we have said that all should be called for counsel is that the Lord often reveals to the younger what is best."; and 2, 16: "He [the abbot] does not discriminate against a person in a monastery".

¹⁸⁵ See. *Regula Benedicti* 3, 2: "Then, having heard the brethren's advice, let him turn the matter over in his own mind and do what he shall judge to be most expedient." and 3, 5: "but let the decision rather depend on the Abbot's judgment, and all submit to whatever he shall decide for their welfare." This paragraph is substantially absorbed into the *Statuta*. 3.24.2.

¹⁸⁶ See. *Regula Benedicti* 3, 4: "Let the brethren give their advice with all the deference required by humility, and not presume stubbornly to defend their opinions; "

¹⁸⁷ The Statutes 3.24.6 articulate themselves in the same manner.

¹⁸⁸ See. *Regula Benedicti* 21, 3: "If the community is a large one, let there be chosen out of it brethren of good repute and holy life, and let them be appointed deans." *Statuta*. 3.23.16 give the same wise guidance to the Prior.

¹⁸⁹ The same solicitude is still required of the Prior (see St. 3.27.1).

the word of the Lord says, “They that are in health need not a physician, but they that are ill” (Matthew 9:12). Even the latter, however, in accordance with the words of Blessed Benedict, are admonished to be careful with great care not to contrite those who serve them by asking for superfluous or impossible things, or magma murmuring¹⁹⁰. And, mindful of the form of life that they have made their own, they reflect that, as healthy they must behave differently from the healthy men of the world, so they must behave in a different way from the sick ones, and they should not ask in the desert that can hardly be found in the cities¹⁹¹.

2. They are therefore exhorted to fix their gaze on the sufferings of Christ, while others on his mercies. In this way, some become strong in supporting, whilst others ready to help. And while both these and those who consider that they are served or serve because of Christ, neither the former are proud or the others fail, because both await from the same Lord the reward of their office, which for some is to suffer and for the others are to have mercy¹⁹².

3. Only for them, then, if they are very sick, we usually buy some fish.

39. The Bloodletting (Salassi)

1. Of medicines we very rarely make use, except for precautions¹⁹³ and bloodletting¹⁹⁴. Let us be bloodlet five times a year: after the Easter octave, after the solemnity of the apostles Peter and Paul, in the second week of September, in the week before Advent and in the week before the Quinquagesima. During this time,

¹⁹⁰ See. *Regula Benedicti* 36, 4: “But let the sick on their part consider that they are being served for the honour of God, and let them not annoy their brothers who are serving them by their unnecessary demands.”

¹⁹¹ These exhortations toward the sick are again addressed by today’s the Statutes (See 3.27.3).

¹⁹² All this second paragraph is taken from the Statutes (3.27.4).

¹⁹³ Surgical instrument used for the therapeutic burn of superficial wounds (and similar) of the skin.

¹⁹⁴ Intervention with which, through an incision or even by applying leeches, the organism removed a greater or lesser quantity of blood. For a long time, the salts were considered as curative because they removed from the organism excess “humours”.

that is during those of bloodletting, we eat twice a day for three consecutive days, receiving some richer foods¹⁹⁵.

2. The first day, moreover, to prevent something unpleasant from happening because of the bloodletting, after eating we gather for a colloquy. After lunch we also have permission to drink some wine, but not in another's cell.
3. In fact, we are never allowed to take any kind of food in another's cell.
4. During these three days, in the morning we return to bed, tell the cook of the necessary things, and from him, the first two days, we also receive three eggs for dinner.

40. The ornaments

1. In church we have no ornaments of gold or silver, except the Chalice and the fistula from which the blood of the Lord¹⁹⁶ is taken. We have abandoned them with drapes and carpets.
2. We do not receive gifts from usurers or from the excommunicated.
3. We have also included in these writings the act we have written concerning these type of issues:

41. That nothing is possessed outside of the desert. The burial of outsiders.

1. In order to cut off ourselves and those that come after us - to the extent that, with the help of God, it is possible - every occasion of greed, we have established with the sanction of these writings that the inhabitants of this location that they possess absolutely nothing outside the confines of their desert: neither fields, nor vineyards,

¹⁹⁵ In the spirit of enquiry: the bloodletting are no longer practiced in the Charterhouse, but retain three days in which you take food twice a day, before Advent and Lent. This food surplus now aims to "prepare" the monks fasts for the Penitential Season.

¹⁹⁶ The fistula ("calamus") was a sort of straw through which, at the moment of communion, a few drops of wine were drawn from the glass. The custom shown here is probably inspired by Cistercian legislation, expressed in the *Esordio di Cîteaux* (datable to 1123/1124) XXV, 37: "All the ornaments of the monastery, vases and utensils, are without gold, silver and gems, except the chalice and the fistula, the only two things that we allow are silver or gold, even if never completely in gold "(from THE CISTERCIAN FATHERS, *Una medesima carità. Gli inizi cistercensi* Qiqajon, Magnano (BI) dated ?, p. 117).

nor vegetable gardens, nor churches, nor cemeteries, nor offerings, nor tithes, nor any thing else of this sort.

2. With a similar provision it is sanctioned that in their cemetery they absolutely do not bury anyone, who has died inside or outside this desert, unless it is understood that someone from our form of life has died here.

3. If, however, someone from another form of religious life dies here and his community cannot or neglect to take him away, we will bury them.

4. In their martyrology, however, they will not write anyone's name; and no one, usually, will celebrate the anniversary. We have in fact, heard, of something that we do not approve of: that, that is, many [religious] are ready to set up splendid banquets and to make masses every time someone wants to make offerings for their dead. This practice negates abstinence and makes prayers venal, since the number of Masses becomes proportional to that of the meals. And so there remains no stable criterion either for fasting or for prayer, since these no longer depend on the devotion of those who do them, but rather on the arbitrariness of those who offer to eat. On no day, will they miss the banquet, in fact and the Mass if there are those who offer food. And if someone obstinately swears that such custom is worthy of praise, we do not offer him resistance: let him do as he pleases, and he will realise¹⁹⁷ that He the one who scrutinises our hearts and wisdom, proves the reins to render unto each according to his conduct and according to the fruit of his machinations¹⁹⁸.

5. Our kind of life, however simple it may be, rarely experiences, thanks to God, scarcity or abundance¹⁹⁹. In fact, if someone sends us fish or other things like that, it is served to the brothers with meals according to measure and the days that foretell our kind of life and the rules that we have established.

¹⁹⁷ See. Romans 14:12. "Therefore every one of us shall render account to God for himself."

¹⁹⁸ See. Jeremiah 17:10. "I am the Lord who search the heart and prove the reins: who give to every one according to his way, and according to the fruit of his devices."

¹⁹⁹ This expression is adopted from Philippians 4:12. "I know both how to be brought low, and I know how to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need."

42. The divine office of lay brothers

1. After having explained, as we have been able, the customs concerning the monks, now, with God's help, let us talk about those of the laity, whom we call conversi. Always, when you have to get up for the morning, the signal is given twice, with a short interval. At first they are prepared; on the second they go to church with composure²⁰⁰. And if the monk who is appointed by them is present, he will recite the divine office to them as it is written above, only more quickly. And they, carefully maintaining silence and stillness, carefully imitate him in the bows and in all the other devout movements of the body.
2. During the Vigils of Solemnity, in which the Chapter is held, half of them - as their offices permit - in the evening, when they finish their work, go up to the church at the top, to listen to Matins and the other Saints Offices. After the Chapter the monks listen to the word of God from the Prior or from him to whom he has commanded it, and if they have faults they confess it.
3. Before going up, however, they go to the cook, to bring about what he has ordered them; then, with his permission, they start. And even there, that is, upwards, as everywhere, they remain silent from Compline until after the Office of Prime and from the Chapter until after None.
4. It is permitted, however, to talk to the cook and his aide - or his helpers - of the necessary things. Even when they come back down they are silent, reporting what they have been commanded, and then they listen to Vespers in the chapel by the monk deputed by them.

43. Still on the same subject. At what time do they turn to bed

1. Every time I am without a cleric, substitute the Psalms with the prayer of the Lord²⁰¹, and with it recite all the Hours and the whole Office, wherever they are.

²⁰⁰ See. *Regula Benedicti* 43, 1-2: "At the hour for the Divine Office, as soon as the signal is heard, let them abandon whatever they may have in hand and hasten with the greatest speed, yet with seriousness, so that there is no excuse for levity. Let nothing, therefore, be put before the Work of God." See. Statutes 6.48.14.

²⁰¹ That is, the *Pater noster*.

2. At Matins, therefore, if it is a feast of twelve readings, simply bowed, or remaining [kneeling] on the front of the stalls, saying once the *Pater noster* with great attentiveness. Then, having risen, they repeated the same prayer six times, after each time bowing and saying a *Gloria Patri*. Then they sit down and repeat the same prayer twenty-two times. Later, when they got up, they repeated it again six times with a bow and *Gloria Patri*. So, remaining standing, they say it another twenty-two times, without *Gloria* nor bowing. And then they add one more, instead of the Collect.

3. After Matins, they hasten to go and recite the established prayer. We did not want to write it, because it is pronounced in vernacular language, in a different manner one from the other.

4. And given that from 1st October until Easter they do not return to bed, during the interval that remains until Prime - long or short depending on the duration of the night - they sew their clothes, or grease their shoes, they clean the turnips or perform some other task assigned to them; always, however, without making noise. If none of these things are urgent, they dedicate themselves, as far as they can, to prayer.

5. From Easter until 1st October they return to bed. Throughout this period we sound Prime as soon as the sun has risen. During harvest time, however, it is anticipated, according to how necessity dictates. From 1st October until Easter they sound it in full morning. Beginning the Hour of Prime like this: "Our help is in the name of the Lord, who made heaven and earth."²⁰². Then a *Pater noster* with the *Gloria Patri*, according to the time, bowed or kneeling; this for three times, and a quarter for the Collect.

During the other Hours the same is done, except that a *Pater noster* is added to the Vespers.

After Compline they lie down and try to sleep, so that they are not forced to fall asleep when they have to remain awake²⁰³.

²⁰² Psalm 123:8

²⁰³ Statutes 6.49.19 refer to this matter.

6. In any case, whether they are asleep or awake, they are commanded to remain as quiet as possible and to make no noise²⁰⁴.

44. Who must preside and respond

1. When they gather in church in the absence of the monk who is their superior, the Office is Presided over by the one who is first in the Order. Likewise, it also occurs in all other places or work, unless the obedience²⁰⁵ that they are undertaking has been given aa responsibility in a particular way to someone. In this case, in fact, he presides over the brothers to whom he is entrusted, and he responds to who arrives or who passes, whilst the others remain silent²⁰⁶.
2. They are not allowed, in fact, without distinction or without permission, to say what they want, whom they want, or when they want²⁰⁷.
3. Therefore, in the confrontation of who pass by or who arrive there is consent to greet with a simple bow of the head, to show the way, to answer yes or no to questions and to apologise for not being allowed to talk more with them²⁰⁸.

45. The brothers are allowed to speak with their superior

1. In whatever obedience they may find themselves at, the brothers may speak of necessary things with their superior, after requesting permission with a sign. In fact, they are in possession of a good number of signs, very simple, unrelated to any buffoonery and licentiousness, with which they can point to each other, without speaking, regarding the things, the tools that which affect their labours.

²⁰⁴ The same recommendation is taken up by the Statutes (see 2.12.3).

²⁰⁵ In the text: *obedientia*. This term always indicates the specific work of the conversi and-or the premises used by them. Even today the Charterhouse uses this term.

²⁰⁶ Also in this case the Statutes remain faithful to these recommendation (See. 2.14.5).

²⁰⁷ The same punctuality has passed into the Statutes (see 2.4.2).

²⁰⁸ Even today, the same kind of reservedness is required of the Carthusian brothers (see St. 2.14.10) which, on the other hand, was already in the *Regula Benedicti* 53, 23-24: "No one is to speak or associate with guests unless he is bidden; however, if a brother meets or sees a guest, he is to greet him humbly, as we have said. He asks for a blessing and continues on his way, explaining that he is not allowed to speak with a guest."

2. They are not allowed to learn any foreign signs or to teach their own to others.

46. The cook

1. Let us now review the individual obediences.

One of the brothers presides over the kitchen. He prepares and distributes to the brothers the usual foods, that is legumes and other things of this kind; and at the appropriate hours he gives the signal. From him the brothers also receive bread, wine on established days, salt, a spoon, bowls, lumber²⁰⁹, needle, thread, wax for waxing. He cannot give them anything else, unless he has permission from the Procurator. For himself he takes the same kind of items that are generally distributes to the others.

2. He is not permitted to give or receive anything from anyone other than that which is for this House, without the permission of the Procurator. And if he is absent and in the meantime if a necessity is substantiated, he will do what he thinks the Procurator would have done if he were present, and when he returns, he will report his work to him²¹⁰. He is not to allow any brother to enter the kitchen except for a genuine need; and when he allows him to enter, once the need has passed, he immediately lets him exit, without breaking the silence, for as long as the situation allows²¹¹.

3. He the custodian of the church, presides at the door, responds to those who arrive, keeps the common tools and takes care of the House and all the objects in common use. If one of these items is lost, prostrated on the ground he will declare himself responsible and guilty.

Anyone who substitutes him must observe these same customs.

4. On days of solemnity, he, or his substitute, cannot give or lend anything to those who come from the neighbouring village, but must only say that they are to go a

²⁰⁹ See. *supra* 28, 1 and note 148.

²¹⁰ The Statutes 2.15.7 resume upon this requirement to the letter.

²¹¹ The Statutes express themselves in the same manner but in a more general tone (See 2.15.8).

way, so that this may not cause it to become a habit, on such days of disquiet and discomfort.

47. The baker

1. The baker receives the supply of grain, makes it dry out, stores it, passes it though the sieve, grinds it, and with the help of a brother that is sent to him, knead the loaves. Then, in the bakery, he consigns them to the cook.

48. The shoemaker

1. The shoemaker keeps leather, cuts it, makes footwear and repairs it.

49. He who is in charge of agriculture

1. Whoever presides over agriculture takes care of the grange²¹², the oxen and all that has to do with his obedience.

50. The Chief Shepherd

1. The chief of the shepherds preserves all the objects and instruments proper to this obedience, and in buying and selling what concerns his service he trades with strangers. He is not allowed to talk about other things to them. None of his companions interfere with his activity or his conversations, unless its someone he has called himself.

2. He is ordered to avoid making oaths, lies, frauds and all the other evils that normally are mixed with this kind of activity, and to prepend to the realities and temporal interests of his eternal salvation of his own soul. He and his companions, moreover, keep largely to the grange. They are commanded to keep the house in which the cheeses are made, which we call *arcella*²¹³, whose care belongs specifically

²¹² The grange, in a Charterhouse, was simply a warehouse for the conservation of crops. For more information See J. DUBOIS, *Grangia. 10. Le g. dei certosini*, in *Dizionario degli Istituti di Perfezione IV*, Roma 1977, coll. 1400-1401.

²¹³ By itself this word derives from the late Latin *arcëlla*, diminutive of *ārca*, to signify *cassettina* (*small Box*). It is not well understood how this reference is applied, nor the reason why the building where they make cheese is named in this way.

to them; and so also some things in the cells. Generally, however, no one enters another's cell unless he has been commanded.

When they go outside to winter they are commanded not to receive nor to give anything. The salaried²¹⁴ servant who is with them goes to the mill, bakes the bread, buys the wine, so that, as far as it is possibly avoidable and so that they are not forced to go to the villages, as this is dangerous²¹⁵.

On Tuesdays and Saturdays, beyond the common custom of the brothers, they have wine. And they receive wine even on the day they move, since they cannot prepare food. This mercy is used because of the constant efforts and the many hardships that they have to endure in this work.

51. On what occasions do they have wine?

1. All the other brothers who are in the House receive wine only on a Thursdays and during solemnities when Chapter is held, once a day. They have wine twice instead, at the Lord's Nativity for four days, at the Circumcision, at Epiphany, at the Purification²¹⁶, at the Annunciation if it falls on a Sunday, at Easter for four days, at Ascension, at Pentecost for three days, on the solemnities of Saint John, of the Apostles Peter and Paul, at the Assumption of Mary, on the feast of the Dedication, of the Nativity of the Blessed Mary, of Saint Michael and on All Saints Day.
2. Also to those who come up to celebrate some festivities the following day, moreover, if the monks come to supper in the refectory, they are given wine. This, however, it does not happen unless two Feasts occur immediately after one another in which you eat in the refectory

²¹⁴ Even the current Statutes, indicate this reference, which recommends that external affairs be entrusted to seculars (See 2.13.2).

²¹⁵ See. *Regula Benedicti* 66, 6-7: "The monastery should, if possible, be so constructed that within it all necessities, such as water, mill and garden are contained, and the various crafts are practiced. Then there will be no need for the monks to roam outside, because this is not at all good for their souls."

²¹⁶ See. *supra* note 43.

52. The Fasting of the Brothers

Every Friday they satisfy themselves with bread, water and salt, except on solemnities²¹⁷. Furthermore, during Advent, the Quinquagesima²¹⁸ and the fasts of the Quattro Tempora²¹⁹ (Ember Days), they also devote the same abstinence on a Wednesdays. They devote the same on the Vigil of Easter [Holy Saturday], Ascension, Pentecost, St. John [the Baptist], SS. Peter and Paul, the Assumption, during All Saints, and the Nativity of our Lord.

2. During the vigil of the Apostles James, Bartholomew, Matthew, Simon and Judas, Andrew, of St. Lawrence martyr, on the other hand, we only ever eat once, but they have some *companatico*²²⁰.

On all the other days, then, so that they are not crushed by excessive fatigue, they eat twice, yet they receive the *companatico* only once²²¹.

3. The ordinary foods of this House are seasoned, generally, only with salt. On Thursdays, and during the solemnities when we hold a Chapter, in addition to the usual food they also receive a little bit better. On Easter Thursday and the Pentecost, however, and on the day after the Feast of the Holy Innocents - if it is a Thursday -, they receive some wine, but no other dish.

²¹⁷ The same fast is recommended for the Carthusian brothers currently (See. *Statuta*. 2.16.2 and 6.48.2).

²¹⁸ In the Carthusian liturgy (like the Roman liturgy before the Second Vatican Council) Quinquagesima it is still indicated as the last Sunday of Time after the Epiphany (which corresponds to the Ordinary Time before Lent in the Roman rite). It falls about fifty days before Easter.

²¹⁹ See. *supra* note 15. [Ember days (corruption from Lat. *Quatuor Tempora*, four times) are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence.]

²²⁰ The *pulmentum* was everything that was routinely eaten together with bread [*companatico* - is eaten with bread as an accompaniment from the Latin medieval *cumpanaticum* an expansion of *cum* and *panis*] (originally with a dense gruel, *puls*, of legumes). [*puls* is a polenta, wheat or spelled flour, a staple of the Romans, eaten mainly by the poor]. There was neither meat, eggs nor cheese, but other kind of food (in some regions this could be olives, figs and dried figs, cooked fruit).

²²¹ *Statuta*. 6.48.6 depend on these indicators although some change has occurred.

4. Raw vegetables and fruits or roots²²² - if there are any - they receive them only at dinner, or at lunch if they have eaten only once. All that remains of the companatico and the single dish is returned. The wine given to them is only drunk at lunch or dinner.

5. All that remains of the food and the dish that can be used is returned to the cook, so as to prevent someone secretly making an abstinence when its not permitted.

53. During what times do they eat oat bread

1. From 1st November until Easter they eat oat bread²²³. During Advent and Lent, however, each week they receive, in place of the dish, a wheat bread.

54. Their Bloodletting (Salassi)

1. They are bloodlet²²⁴ four times a year: near 1st May, near 15th July, near 1st

October, near 1st February. For those who are bloodlet, for three days, in the morning, a dish is given, and twice the wine. On the first two days they are added to the dinner, if there are any, three eggs.

2. If after dinner they are thirsty, they drink wine, but not in the cell of another. To drink or eat in another's cell in fact, is never conceded to anyone. They abstain from their work and go back to bed. From after lunch to Vespers they have an discussion on a subject that is beneficial to them. Those who did not have bloodletting are required to take the same food as those who have been.

55. Silence during the meal

1. Whilst they eat they keep silence, wherever they are. This happened even earlier, but after the example of the Cistercian monks, worthy of the greatest honour and

²²² It is not clear what is being referred to, it seems that they are some plants (for example radishes) that were eaten raw in salads. It seems that it is not the turnips mentioned above (See 43, 4) and that instead were eaten cooked.

²²³ Oat bread was the ordinary bread of the inhabitants of the region of La Grande Chartreuse at that time. The brothers who often came from those parts were more accustomed to it than to the wheat bread.

²²⁴ See. *supra* ch. 39

loved by God, who in a short time, to our joy, have grown a lot in sanctity and in number, guarding their silence even more thoroughly. In fact, both their laymen and the monks do not speak during lunch.

2. Furthermore, our brothers, in whatever obedience they have been placed, are not allowed to speak with the brothers who have another obedience.

56. What should be done in case of danger

1. If an emergency suddenly transpires, such as a sudden malaise, a fire or some other kind of danger, the first who can, dispensed from silence, brings help.

57. The dress of the brothers and the objects of use of the cell

1. For dress they have three tunics, three pairs of socks and two pairs of pedalini²²⁵; night and day shoes, one fur, some skins, a cloak, a hood, a pair of woollen gloves, two lombari²²⁶, two belts. Their shoes are made of ox hide.

2. On November 1st return an old tunic and receive a new one. They also return a pair of socks and receive a pair of socks and one of pedalini. They receive old skins and furs, that is, that the monks have returned when they receive new ones. For the bed, then, they have straw, a resistant canvas, a pillow, a blanket²²⁷.

3. From Easter to the feast of St. Michael, from Prime to Compline they do not use the night shoes. In the dormitory of the upper House they have in common the beds, furs, and the night shoes. In all these things there is no other cure than defending oneself from the cold and for covering nudity. This is why the laces of the shoes and the belts around the hips are made of rough hemp, and the lombari are also made of hemp. Precisely what is required is sought not by vanity or pleasure, but out of necessity and benefit.²²⁸

²²⁵ For this garments, see what has already been referred above in note 62.

²²⁶ See. *supra* note 148.

²²⁷ See. *supra* 28, 1.

²²⁸ This is again substantially taken up by the *Statuti* 3.28.8

4. They also have two bowls for food, and one for bread instead of napkin, another larger bowl to wash the necessary; a cup [for wine], a glass, a saltcellar, a spoon and a knife, a jug for water. As for tools: an ax, a spade, a plane, an awl, a sickle, two needles, some thread, some scissors, a gimlet.

Anyone who will read this should not be in a hurry to laugh or condemn if they have not beforehand and for a protracted period of time, spent a life in solitude and in the midst of such cold.

58. They do not seek permission to speak with strangers

1. They do not seek permission to speak with those who are not of this House, not even if they are one of their brothers.
2. They do not take anything with them, unless they have received permission.
3. If they are reproached, prostrated, they ask for forgiveness without delay, and on that same day they refrain from resuming those who retook them.

59. What do with an object sent to one of us?

1. If someone, friend or relative, sends a garment or something to one of us, a layman or a monk, it is not given to him, but to another, so that he does not have the impression of having something of his own²²⁹.

60. What one is to do when an object is found

1. If an object is found within our borders, it is immediately returned to the person to whom it belongs, if they are present; if not, it is handed to the Procurator. If, on the other hand, our lay brothers find an object outside our borders, if it is possible, it is immediately returned to its owner or entrusted to a person who is thought to

²²⁹ For this expression See. *Regula Benedicti* 33, 3: "Let no one presume to give or receive anything without the Abbot's leave, or to have anything as his own-- anything whatever. It was also said in it what to do in case the monks received gifts (c.54), but while there was the possibility that, with the abbot's permission, the monk could keep them, in the present case this possibility is excluded first. The Statutes are still faithful to this indication by Guigo (3.28.4). On the necessity of poverty on the path to God cf. Guigo I, *Meditationes* 353.

be able to return it better and more faithfully. Otherwise, you leave it there without touching it.

2. Be it both the cells and the dormitory they go to bed dressed in tunic and belt²³⁰.

61. The tunics and furs of the brothers

1. The shepherds, then, have tunics²³¹ made of hemp that they wear when they make cheeses²³². For the rest, we do not make absolutely use of cloth clothes, or even pants.

2. We have also given the shepherds some fur coats, which can be use to roughly girded with two sheepskins; they are only used when they go out [of the confines] to winter he animals.

3. During milking, wherever they are, they always maintain silence.

62. The brother who takes care of the beasts of burden

1. The brother who cares of the beasts of burden, when he goes out [of the confines], does not lie on a mattress and asks for nothing but shelter, unless the Prior or the Procurator has given him specific orders.

2. He does not bring or convey any words or greetings from any of us to anyone outside, or from anyone outside to any of us, unless the Prior or the Procurator has given him permission. He has been commanded to leave the mundane chatter outside where he heard them²³³.

63. The vegetable garden

1. The garden and all that concerns it is entrusted to a single brother, who for everything is to the procure, and he account for everything.

²³⁰ It is not clear why this comment is found here.

²³¹The Latin states "*braccas*", today we could better translate this term with "blouse" or "surcoat".

²³² this is surely a prescription for hygiene purposes.

²³³ Statutes 1.6.7 and 2.13.4 are careful not to let this wise indication fall into disuse.

64. The guardian of the bridge

1. The guardian of the bridge²³⁴ is not allowed to speak absolutely to anyone, unless he has received a specific order. Those who do not have to pass them return them back with nods or, if they do not understand, even with words. Anyone who replaces him has the order to behave in this same manner²³⁵.
2. And anyone who substitutes someone in an obedience is not allowed to change anything within it without permission. Even in the cells, both in the Upper and Lower Houses, he is not allowed to change or do anything that has not been previously shown or commanded, so that houses that have been built with fatigue are not deteriorated or destroyed by the prickling of individuality²³⁶.

65. The disciplines of the brothers

1. In Advent and Lent, every week each receives the discipline once²³⁷.
2. And if they are not at the House, instead of the discipline they say seven *Pater noster* with the *venie*²³⁸.

66. Ash Wednesday

1. Those who are present receive the ashes in the lower chapel²³⁹, by the hand of the Procurator. Those who are not present say three *Pater noster* with the *venie*²⁴⁰.

²³⁴ A bridge was built along the passage that marked the boundaries of the monastery's possessions. In a document of uncertain date, Bishop Hugh of Grenoble requires that, in order to protect the borders better, that a house should be built on the bridge.

²³⁵ What Guigo wrote about the "Guardian of the bridge", today is said for the porter of the monastery (See. *Statuta*. 2.13.6).

²³⁶ The original text has "*curiositas*", which in monastic literature indicates the inner restlessness of one who is never satisfied with what he finds, and who always wants to make and know, indistinctly, something different and new (a hint already made in 17, 1, where the term has been proffered as "curiosity"). The Statutes are still faithful to this recommendation (3.28.6).

²³⁷ On "*disciplina*" See. *supra*, n. 176.

²³⁸ See. *supra* n. 63.

²³⁹ That of the lower house.

²⁴⁰ See. *supra* n. 63.

67. What should they do in place of Mass

1. Likewise, from the beginning of the fast until Easter, instead of the mass recite prostrated, after Nones, three *Pater noster*.

68. The Supper [of the Lord]

1. On the day of the Supper [of the Lord], those who remain below go after the meal to the kitchen and the one who is first in the order [by profession] washes the feet of all the others and offers wine to each one. They drink it and then withdraw.

69. The Parasceve

1. The following day, that is, on the Parasceve²⁴¹, those who are there, that is, down below, after Nones - that on that day is postponed more than on any other days - they go to church and there they say a *Pater noster* for the Church, one for the Pope, one for the Bishops and for all the sacred Orders, one for the Emperor, one for the Catechumens, one for all the afflictions and the dangers, one for the heretics, one for the Jews, one for the pagans, with the addition of a *venia*²⁴², except for the Jews²⁴³.
2. Then they kiss with veneration the cross presented to them by the cook, saying to himself: "We adore Thee, O Christ, and bless Thee. Because by Thy holy cross Thou hast redeemed the world.". Those who do not know this verse says a *Pater noster*.

70. How they behave on solemnities

1. Every day on which a Chapter is held during the course of the year, those who do not rise up remain in the cell - as long as their obediences allow it - and dedicate the break in time between Terce and Sext to prayer.

²⁴¹ See. *supra* n. 21.

²⁴² See. *supra* n. 63.

²⁴³ This exception against the Jews had been established in the Roman Pontifical: "You must know, then, that when you says the prayer for the Jews you do not kneel. In fact, since on this day the Jews knelt mocking the Lord, the Church, having a horror of their crime, praying for them we do not kneel" (*Pontifical Romanum saeculi XII* 31, 6, *Hebdomada sancta*, II. *Fontes Historici Commentarius historicus*, edited by HAP Schmidt, Romae Friburgi Brisg.-Barcinone 1957, p. 790). In fact, however, those who during the passion knelt before Jesus taunting him (See. Matthew 27:29-31) were not the Jews, but the soldiers of the Roman governor, and thus were Romans.

71. What they do for a deceased

1. For a newly deceased brother we hold three hundred Lord's prayers²⁴⁴, half of which are to recited the *venie*²⁴⁵. And for each anniversary nine, with as many *venie*.

72. The shaving of the brothers

1. Lay brothers are shaved every time that the monks are. The laity, however, also wash their heads. All the services, then, which, however personal, that one cannot do alone, are done by others with humility and devotion, so that the person to whom something of this kind has been commanded considers himself happy.²⁴⁶
2. When they meet, moreover, mutually they give way with a friendly prompt and humble bow, and go on keeping silence²⁴⁷. In this the younger ones, that is, those who arrived later [in community], try to anticipate the older ones²⁴⁸.

73. The reception of a novice

1. To accept the laity in this life of conversion, almost the same is done as for clerics. In fact, the same manner is used of presenting them to the harsh and bitter things²⁴⁹.
2. In the manner they are ordered to reconcile with those who have something against them²⁵⁰, and then they are admitted to a trial period, the duration of which depends on the Prior, but which in any case should not be less than one year; finally, they are welcomed [to the profession] on the testimony of those among

²⁴⁴ That is, the *Pater noster*.

²⁴⁵ See. *supra* n. 63.

²⁴⁶ The same "beatitude" is promulgate by the current Statutes (see 3.27.2).

²⁴⁷ Even today monks and brothers abide by this "monastic" form of courtesy (see St. 2.14.6).

²⁴⁸ See. *Regula Benedicti* 63, 15-17: "And wherever the brethren meet one another the junior shall ask the senior for his blessing. When a senior passes by, a junior shall rise and give him a place to sit, nor shall the junior presume to sit with him unless his senior bid him, that it may be as was written:" and "with honour preventing one another.""(Romans 12:10).

²⁴⁹

²⁵⁰ See. Matthew 5:23-24. "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift."

whom they have lived, that is, of the laity, in the same manner as clerics give testimony for the monks.

3. The day when one of them must make their profession, he is led to the chapter of the monks. There he listens to matters concerning stability, obedience and all other necessary things, and if he remains firm and undaunted²⁵¹, he then asks someone personally write the profession for him. At the bottom of which he traces in his own hand a sign of the cross. Holding it in his hand, after the gospel and the offering he approaches the right side of the altar, and the deacon, while everyone listens, reads the text of his profession as it is in his right hand, saying:

74. The profession of a lay person

1. "I, Bro. N., promise obedience, conversion of my customs and perseverance in this hermitage for all the days of my life, before God, his saints²⁵² and the relics of this hermitage that was built in honour of God, of the Blessed ever virgin Mary and of Saint John the Baptist, to honour our Lord Jesus Christ and for the salvation of my soul, in the presence of Dom. N. Prior ²⁵³. And²⁵⁴ if ever attempt to run away or leave here, be lawful to the servants of God who will be here to seek me with the full authority that proceeds from their right, and bring me back, even by force and against my will, to their service²⁵⁵ †".

2. After which, he places this paper on the altar and, after having kissed it, he prostrates himself at the feet of the priest to be blessed with the following prayers:

²⁵¹ See. Tobit 2:14 according to the Vulgate (absent in the Hebrew text) and Colossians 1:23.

²⁵² See. *supra*, n. 125.

²⁵³ The same profession formula still used today (See Statuta. 2.18.10).

²⁵⁴ From here until the end of the formula the text is literally taken from the rule for the hermits of Pier Damiani, who in this section deals with the conversi (Author?, *Die Briefe des Petrus Damiani* 2, p. 93, PL 145, 342 C-D).

²⁵⁵ This closure which can surprise and even shock, is actually a form of defence: it had the effect of removing the interests of a civil jurisdiction and tie them to the ecclesiastical only, more clement. In the new form of religious life as a Carthusian this measure solved to the benefit of the conversi (the religious remained lay and were specified as such: lay brothers) any doubt about their belonging by right to religious life. At the same time it was a manifestation of deep faith in the grace of the profession.

Salvum fac, Mitte ei, Esto ei, Dominus vobiscum, Oremus, Domine Iesu Christe qui via. See above²⁵⁶.

75. How the brother behaves after he has been accepted

1. From that moment on he must know that without the Prior's permission he possesses absolutely nothing, not even the stick on which he leans on his walks. He, in fact does not even belong to himself²⁵⁷. And if during this trial period he dies, if he has behaved in a manner worthy of approval, we will do for him exactly everything that we have said above would be done for a monk²⁵⁸, and that is nothing less than if he were a professed.

76. The hospitality of the brothers who are sent outside

1. When some are sent outside, to the nearby mountains - those, that are, on this side of the highest part of Cornillon, of Boquéron, of Entremont and of Les Échelles they receive neither nourishment nor hospitality from anyone, unless they have received a particular order in this regard or are forced by some inevitable and unexpected necessity²⁵⁹.

77. The fugitives and the expelled

1. If any of those who dwell in this place flee or are expelled, and moved by repentance will return promising to correct himself of his perversities, and particularly of the vice for which he had been expelled or had fled, the prior will treat his cause in the council of the community and will act towards him according to the number of brothers, the usefulness of the House is also the salvation of him

²⁵⁶ That is, to c. 23, 2 and, for the prayer, to the c. 25.

²⁵⁷ From the beginning of the period See. *Regula Benedicti* 33, 3-4: no one pretends "Let no one presume to give or receive anything without the Abbot's leave, or to have anything as his own anything whatever, whether book or tablets or pen or whatever it may be since they are not permitted to have even their bodies or wills at their own disposal." The same strong words are taken from the Statutes 2.18.13.

²⁵⁸ See. *supra*, cc. 13-14.

²⁵⁹ We find the same kind of wisdom in the *Statuta* 2.13.5.

who makes the request. And if the opinion indicating of accepting him are good, he will be put in last place, to prove his humility. Otherwise, he will be allowed to go to some other religious House, where he can save his soul.

78. The number of inhabitants

1. The number of inhabitants of this hermitage is thirteen. Not that we are always in this number - in fact, now we are not - but in the sense that we have decided to welcome many, if God will send them. However, if someone whose usefulness and righteousness is that it will seem very difficult to be able to find them again will ask for mercy, a fourteenth is added, provided that the resources of the House can bare it.
2. The number of the laity, then, whom we call *conversi*, is established at sixteen. Now, however, there are more: some of them, in fact, are elderly and weak, and can not work; because of this we were forced to welcome others. So when those who are now fragile will die, in their place we will not loose anyone.

79. Why is the number is so small

1. The scarcity in number that we have fixed is made on the same basis that we used to consider our not taking care of the mounts of the guests or why we do not have a House to [distribute] alms: that is why it does not happen, forced into expenses greater than this place can allow, we would need to begin - something for which we have horror - to beg or to wander.
2. And if our successors, as a result of situations of which we are ignorant, will no longer be able to take care in this place even with a small number without assuming the hateful tasks of begging and wandering, if they want to consent to our advice they will reduce it to the extent where it can be support without the aforementioned dangers. We who at present are here, in fact, although we are few, we would prefer to be fewer than to reach similar evils by retaining or multiplying our number.
3. We, therefore, do not rely on the gifts sent to us - because in fact it is not appropriate to take for granted, the uncertainty of benefices, certain weights that

can neither be taken nor deposited without serious risk²⁶⁰ - not taking into consideration the gifts therefore, but only on what this desert in which we are can provide through the agriculture and the breeding of the cattle, we believe that the aforesaid number of men can live, a place however where the same thoughtfulness for humility, poverty, for moderation with food, our dress and in all the other things for our utility that has till now been here and finally, that every day the contempt of the world and that love for God increases more and more because of everything that must be endured and fulfilled²⁶¹.

80. Eulogy of the solitary life

1. Dearest friends, now you have, as you have asked, our consuetudini, as they are and as described as we have been able to. In them there are many things and few details that were perhaps not appropriate to write, but it was your love, ready to judge nothing but embrace everything, which prompted us to do so.
2. In spite of this, we do not think we could have encompassed everything in this paper, so that nothing was left out of it. If, however, something has escaped us, it can be easily addressed with a personal meeting.
3. How, then, to praise this life, that is the solitary life, of which we have said almost nothing, knowing how abundantly it has been praised by many saints and scholars²⁶² whose great authority and whose footprints are not worthy to tread, and judging it unnecessary to expose you to what you already know or better than us.
4. Know you²⁶³, in fact, that in the Old and especially in the New Testament almost all the greatest and most profound secrets were revealed to the servants of God, not in the tumult of the crowds, but when they were alone. The same servants of God,

²⁶⁰ The Charterhouses are still founded on the same principle today (See. *Statuta*. 3.29.5).

²⁶¹ This final exhortation is taken from the Statutes (See 3.29.6).

²⁶² See, for example, the eulogy on the eremitic life GIROLAMO in his *Epistula ad Heliodorum* (Ep. XIV); EUCHERIO DI LIONE with his *De laude eremi*; and PIER DAMIANI in his booklet *Dominus vobiscum*, (PL 545, 246C- 251 B).

²⁶³ From this point up to 12 (which is resumed, however, are in the first lines) the text of Guigo passed entirely into the Statutes (See 0.2.3-9.11-12)

every time that ignited within them the desire to meditate more deeply for some truth or to pray more freely or to free themselves from earthly things with the ecstasy of the spirit, almost always avoided the obstacles of the multitude and sought the advantages of solitude.

5. It is for this reason, just to make some brief mention to it, that Isaac goes out alone into the countryside to meditate²⁶⁴, and we must believe that this was not occasional but habitual for him; so also Jacob, sent before all others, left alone, sees God face to face, and is simultaneously favoured by the blessing and the change of name into a better one²⁶⁵, achieving more in a moment of solitude than in all the time of life spent in the company of men.

6. The Scriptures testify that even Moses²⁶⁶, Elias²⁶⁷ and Elisha²⁶⁸ loved solitude and how much they progress in their knowledge of divine secrets; as among men they are frequently in danger, and how, when they are alone, they are visited by God.

7. Likewise, Jeremiah sits solitary because he has been penetrated by the threats of God²⁶⁹; on the contrary, asking that water be poured unto his head is a source of tears in his eyes in order to weep for those of his people²⁷⁰ that were slain, also asking for a place where he can perform such a holy work with greater freedom,

²⁶⁴ See. Genesis 24:63 *"And he was gone forth to meditate in the field, the day being now well spent."*

²⁶⁵ See. Genesis 32, 24-25.31 (23-24.30)

²⁶⁶ Exodus 24, 18. *"And Moses, entering into the midst of the cloud, went up into the mountain: and he was there forty days, and forty nights."*

²⁶⁷ 1 Kings 19:9-14.

²⁶⁸ 2 Kings 2:10-15. The reference to Moses, Elijah, Elisha, and, later, to John the Baptist and Jesus tempted in the desert apropos eremitic life, as well as the subsequent reference to Paul and Anthony, was also accomplished by PIER DAMIANI in his *Regola* (*Die Briefe des Petrus Damiani* 2, page 83, PL 145, 337 D - 338 A). Concerning Moses and Elijah see also CASSIAN, *Conlationes* X, 6: *"Thus, in the solitude he appeared to Moses and spoke with Elijah"*

²⁶⁹ Jeremiah 15:17 *"I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats."*

²⁷⁰ Jeremiah 9:1 *"Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people."*

saying: *Who will in solitude give me a shelter for wayfarers?*²⁷¹, as if he could not devote himself to this in the city; in this way it indicates how much the presence of other men precludes the gift of tears. He still affirms: *It is good to wait in silence for the Lord's help*²⁷²; waiting that he receives supreme help from solitude, and adds: *It is good for man to submit to the yoke from adolescence*²⁷³, words that are of great comfort to those of us who have embraced this vocation from youth. Finally, the prophet says: *Sitting solitary and in silence to be able to rise above himself*²⁷⁴, thus indicating almost everything that is best in our vocation: the stillness and solitude, the silence and the desire for celestial gifts²⁷⁵.

8. The prophet then shows which transformation operates a discipline on those who submit to it, saying: *proffers the cheek to the one who slaps it and will be satisfied with opprobrium*²⁷⁶. In the first case there is a great patience, in the other a perfect humility.

9. Also John the Baptist, of whom, according to the eulogy of the Saviour, *no one has risen greater among those born of woman*²⁷⁷, shows clearly how much security and usefulness is procured from solitude. Not trusting in the divine oracles which had predicted, filled with the Holy Spirit from the mother's womb, he would have been the precursor of Jesus Christ with the spirit and strength of Elijah²⁷⁸, neither for his marvellous nativity nor for the sanctity of his parents, he fled the company of men

²⁷¹ Jeremiah 9:2 "*Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them?*"

²⁷² Lamentations 3:26 "*Teth. It is good to wait with silence for the salvation of God.*"

²⁷³ Lamentations 3:27. These last two references to Jeremiah with allusion to the eremitic life See. PIER DAMIANI in his booklet called *Dominus vobiscum*, in *Die Briefe des Petrus Damiani* 1, p. 275 (PL 145, 249 B).

²⁷⁴ Jeremiah 15:17; Lamentations 3:28.

²⁷⁵ Hebrews 11:16 and Colossians 3:2.

²⁷⁶ Lamentations 3:30

²⁷⁷ See. Matthew 11:11. On him see also *supra*, n. 268.

²⁷⁸ See. Luke 1:15-17.

as full of danger and chose the safe solitude of the desert²⁷⁹; and as long as he lived alone in the hermitage, he knew neither dangers nor death. To have baptised Christ and faced death for justice²⁸⁰ demonstrate how much strength and merit he had acquired. Loneliness in fact had made him the only one worthy to baptise Christ who purifies²⁸¹ everything and does not retreat either in front of the prison or in front of death for the truth²⁸².

10. The same Jesus, God and Lord, whose virtue could not be helped by solitude nor impeded by the presence of men, nevertheless benefitting us with his example, before preaching and performing miracles, he wanted to be subjected to temptation in the desert and to fasts²⁸³ as a trial. The Scripture says of him that, leaving aside the crowd of disciples, he went up alone on the mountain to pray²⁸⁴. And in the imminence of the Passion leaves the apostles to be able to pray with insistence alone²⁸⁵, teaching us above all with this example how loneliness is good for prayer, because he does not want to pray together with others, even if they were his companions the apostles²⁸⁶.

²⁷⁹ See. Luke 1:80

²⁸⁰ See. Matthew 21:32

²⁸¹ See. Luke 3:16; Matthew 3:13-17.

²⁸² See. Matthew 14:3-12

²⁸³ See. Matthew 4:1-11. On this passage see also *supra*, n. 268.

²⁸⁴ See. Matthew 14:23.

²⁸⁵ See. Matthew 26, 36:39-44. It is useful to point out that while the Latin text has "*exoraturus*" (pray strongly, insistently) the current Italian version of the Statutes translates it simply as "*oraturus*".

²⁸⁶ At this point of the *Elogio della solitudine* of Guigo the actual Carthusian Statutes insert another paragraph that depends on the *Nova Statutorum Collectio* of 1582: "We can not pass here under a mystery that deserves all our attention: the same Lord and Saviour of the human race deigned to give us in his person the first living model of our Order, to dwell alone in the desert, attending to prayer and the exercises of the interior life, macerating the body by fasting, vigils and other practices of penance, and winning the temptations and our adversary with spiritual weapons."

11. And now consider for yourself how much spiritual profit in loneliness the saints and venerable fathers Paul, Anthony, Hilarion, Benedict²⁸⁷ and of countless others, and you will have proof that nothing more than loneliness can foster the softness of the psalmody, the application to reading, the fervour of prayer, the penetrating meditations, the ecstasy of contemplation and the gift of tears²⁸⁸.

12. With regards the praise of vocation that we have undertaken, rather, do not be satisfied with these few examples that we have presented to you. Rather, gather yourselves even more, starting both from the experience of present life be they from the pages of the holy Scriptures, even if our life does not need such praise, for it recommends itself by its rarity and by the small number of those who seek it. If in fact, according to the Lord's words, Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat²⁸⁹, among the forms of life of the Christian religion is revealed to be endowed with far better merit that is far higher, when smaller numbers are admitted, it is far minor and lower when more this number is further elevated²⁹⁰.

We hope you will always be well and that you remembered us.

End of the Consuetudine of Certosa.

²⁸⁷ Paul's life and that of Hilarion had been told by Jerome (*Vita Pauli, Vita Hilarionis*); *The life of Anthony* by Athanasius (soon translated into Latin); that of Benedict by Gregory the Great (*Dialogues II*). Referring to Paul and Anthony, see also *supra*, n. 268.

²⁸⁸ Guigo understands the liturgical prayers and the personal, which he already outlines in those four moments of the *lectio divina* (see. Before mentioned in 16, 2), which Guigo II dealt with extensively: reading, prayer, meditation, contemplation.

²⁸⁹ See. Matthew 7:13-14

²⁹⁰ In conclusion, which may appear like a "vanity" *apologia pro domo*, Guigo does nothing more than refer to a long tradition of texts by the great names such as Saint Basil, Saint John Chrysostom, Saint Jerome, the Master's Rule, etc., all of which are founded on the theme of the narrow path of the Gospel.